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THE
RELIGIOUS MONITOR,
AND
Evangelical Repository.

DEVOTED TO THE PRINCIPLES OF THE REFORMATION, AS SET FORTH IN THE FOR-
MULARIES OF THE WESTMINSTER DIVINES, AND OF THE
CHURCHES IN HOLLAND.

VOL. IX.

MAY, 1833.

NO. 12.

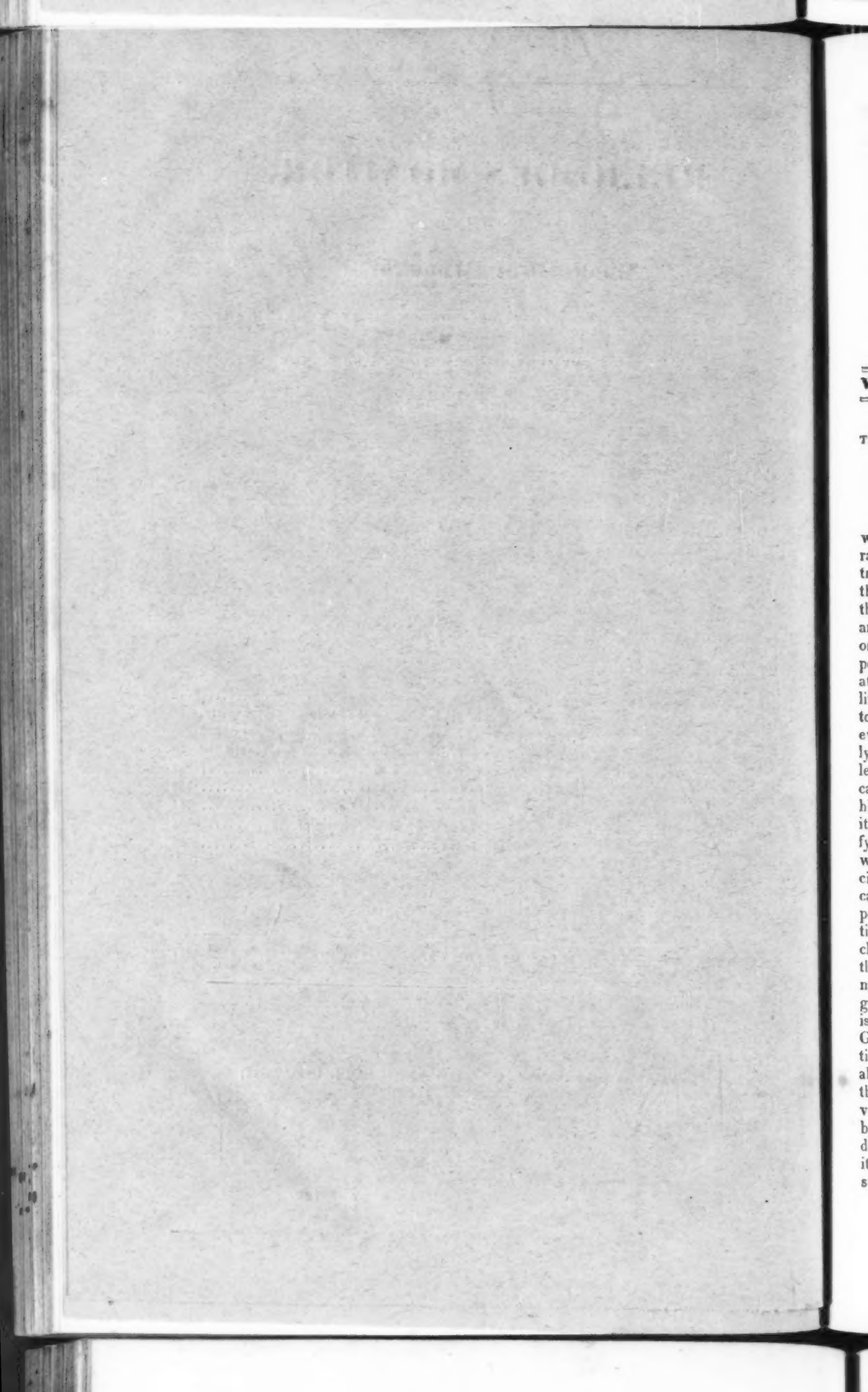
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Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls.
JER VI. 16.

EDITED BY A MINISTER OF THE ASSOCIATE CHURCH

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[For the Religious Monitor.]

THE PARTS OF THE REVELATION, THAT EXHIBIT THE CHURCH IN OUR OWN TIME, CONSIDERED.

(Continued from p. 558.)

My last remark, in the preceding paper, was, that since the Beast and his allies are rapidly advancing their works against the truth, the Witnesses ought to be so much the more minute, particular and resolute in their defence of it. But I should have made another, which is of too much importance to omit. Opposition to the truth of the Gospel, is always accompanied with a proportionate opposition to holiness, both of heart and life. If even a friend be drawn in unawares to oppose some truth, love will wax cold even in him. Yea, though he be not actively employed against truth, but be only careless and indifferent about it, this will be the case. And when love is cold the whole of his exterior deportment will abundantly show it, and as an example, instead of being edifying to others, and stimulating to good works, as it ought to be, it will be pernicious and ensnaring. As love cools, every carnal principle warms, which is quickly perceived upon him, and the very perception of it is infectious. And his spiritual decline is quickly communicated by the one to the thousand, and the tone of the spiritual mind is lowered throughout the entire religious community. Now, I consider that it is one of the most important duties which God's witnesses are called to in this present time, to watch against and to resist, with all their might, the insidious approaches of this spiritual epidemic. This is, indeed, the very poison in the fangs of the old serpent, by which he is wounding the Witnesses to death. And while it is the most important, it is the most difficult to accomplish. At such a time wickedness may be expected to

abound, as we see it this day, wickedness under the deep disguise of charity and piety—wickedness under the cloak of liberty, equal rights, and political maxims, and necessities; wickedness entrenched behind forms of law and justice; wickedness in the dark night and in the noon day; wickedness high in place and clothed with authority, with its minions walking on every side; wickedness decreed by a law, and wickedness in deep and dark combinations, overflowing society in every direction. But after all, it is not so very difficult yet, for the plain unassuming follower of Christ, who is content in a humble sphere, to make his way quietly, through the midst of all this, unhurt. But this fell disease, this prostration of all the vital powers of godliness, this *palsy* on the hand of faith, which has infected the purest churches, which has come into every congregation, which shows itself at every assembling of the saints—which has entered every house, and sits on the lips of dearest friends, to give a deadly taint to every word that flies—how *shall* we defend against this! and yet defend or die, as witnesses, we *must*. A pure and scriptural profession of the truth, is no shield against this; therefore, rely not upon that, either for defence or for cure. Every one may blame another, and say, "thou art the (infectious) man." That is true. But that will do no good where *all* are infected. Therefore refrain from that way, for it only increases the malady. Beware of going to the law of works for a cure. This may indeed probe the disease to the bottom, but it neither has nor professes to have, any remedy. Beware of the physicians and their *human prescriptions*, especially of their cursed and deceitful stimulants, which raise, for this moment, to sink us deeper the next, and finally abandon us to sink for evermore.—There is a blessed skilful physician, of great

value, who never yet lost a patient, nor yet cast out any who threw themselves on his mercy. He has a blood which cleanses from all sin. There is a pool by him, into which when he puts a patient, he is healed of whatsoever disease he had; and he has a fire ever burning, a coal from which kindles the coldest soul into a heavenly flame of love to truth and holiness. This is the only one that can cure us of this spiritual disease. To him let us go, and lie at his feet, and refuse to go away till we are whole. But some may say, I am so diseased that I cannot go. Well, then, do but *look* to him as he is elevated on the Gospel pole, for it has still come to pass for more than three thousand years, that whosoever has *looked* has been healed. But know, assuredly, O reader, that unless you apply to this Great Healer, you must, as a *Witness*, die of this prevailing disease—*cold love*.

The next part of this book, which takes in the situation of the church during the present time, is in the 12th chapter, and chiefly verses 14, 15, 16, 17. But it may be useful to take a brief view of the whole chapter. To me it appears to give a succinct view of the church's affairs from the Apostles' days to the end of the war against the Witnesses, which, as we have seen, ends not till they are slain. For a short time the church walked in the simplicity of Gospel doctrine, as taught by the Twelve Apostles. She "put on the Lord Jesus, and made no provision for the flesh." She appeared boldly in that robe, as the ground of her confidence before God, and as her greatest ornament before men. And she had great joy through the Spirit. The ordinances were blessed, in a remarkable manner, to the bringing forth of a numerous spiritual seed to Christ. And her seed were men whose faith will overcome all opposition, and by the blessing of the same Spirit, will prevail over the world, and their prayers will in due time be answered by the judgments of God, in dashing in pieces, as a potter's vessel, their enemies. The symbols, in the 1st, 2d, and beginning of the 5th verse of the chapter, are intended to give us substantially this account. It is well known that the Roman authorities and the Pagan priests and the philosophers were all stirred up by the Devil against Christianity, with intent to destroy the church out of the empire, and to prevent any more from becoming converts to it. This seems to be, in substance, the meaning of the 3d and 4th verses.

To meet this opposition, the Lord Jesus inspired his people with a degree of firm-

ness in the truth, which nothing could move, and a measure of patience in suffering which excited the admiration even of enemies.— And at the same time, he qualified numbers of his servants to set up so able and powerful "apologies" for the Christian faith, that they remain unanswered to this day. By these spiritual weapons the saints continued to gain the victory over their enemies—"They overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death:" That is, in comparison with the love which they had to the truth. This war against the church, and its termination in the overthrow of idolatry, and the general overturn of affairs in the Roman empire, by means of Constantine, is set forth in the 7th, 8th and 9th verses. The consequent deliverance of the Christians, the seed of the church, from the oppression and cruelty of the dragon—is expressed in these words, in the end of verse 5; "and her child was caught up to God and his throne." Some good men have run these words so far as to apply them to the *legal establishment* which Constantine gave to the Christian religion. But the only thing which led them to such an interpretation, seems to be the fact in history, that it was so. For it seems far more natural to understand the figure as borrowed from the ascension of Jesus Christ, the head, after his sufferings were ended; not so much because of any resemblance there is between the two events, as because the one is the *effect* of the other. All the deliverances which the saints shall have in this world, are owing to Christ's ascending to the right hand of power, and they are so many steps by which the church is advancing to that final deliverance, in which she will actually ascend up to God and his throne. And it is true, too, that the deliverance here mentioned, placed the Christians as entirely above the reach of Rome Pagan, as if they had been literally caught up to heaven.— The 10th, 11th, and first part of the 12th verses, represent the joy of the church upon the occasion. But there was yet one thing, which had *begun* to take place in the days of Pagan persecution, which has not yet been noticed—a *great defection* among the ministers of the church, from the purity and simplicity of the truth and institutions of the Gospel. Besides the growth of sundry noxious heresies, a love of pre-eminence was kindling among them, which enlisted pride, ambition and a host of carnal passions, which in their progress destroyed the equality and simplicity which Christ had appoint-

ed to obtain among his servants, and brought them down from that heavenly lustre of public and private life, by which they had reflected on the church the light of Christ, to be carnal, earthly, proud persons. And because the Devil, by his temptations and suggestions, and false philosophy, preached by his agents, had a deep hand in bringing about this, it is ascribed to him in the beginning of the 4th verse, "And his tail drew the third part of the stars of heaven, and did cast them to the earth." "The third part," is a symbol for the extent of the Roman world. They boasted that they were the third part of the whole world, and we are to understand by this, that the defection just described was pretty general through the empire. And the favors and countenance afforded by Constantine, did but add fuel to the flame, so that hence forth this *casting down of the stars to the earth*, went on and increased tenfold, until at length the bishop of Rome fell so completely, as to become prime agent to the Devil. The figure of which notable event, we have in the beginning of chap. 9th. It was so notable a step in the growing apostacy, that it was a just cause for sounding one of the alarm trumpets. "And the fifth angel sounded, and I saw a star fall from heaven to the earth, and to him was given the key of the bottomless pit." Verse 1.

The several particulars hitherto noticed, in this chapter, (except this defection in the ministry,) I understand to be substantially the same things that are revealed by the opening of the first six seals. What remains of the chapter, sets before us the true church, in that same situation in which she still continues. The woman's flight into the wilderness, and her time there, is twice mentioned. The first time, is in verse 6,—here it is evidently an interruption of the narrative, and seems to be cast in by way of anticipation, to satisfy an inquiry that would naturally arise upon being informed how her man-child escaped from the dragon. For then we naturally desire to know what became of the woman herself. The 6th verse briefly answers this, and then again the narrative proceeds, till it is finished in verse 12th. The subjects that require some remarks are: The woman—her enemy—the means which he uses to destroy her, and the means by which she is preserved. As to the time of her continuance in these circumstances, I have already hinted that it is not only the same length, but the *same time*, in which the Witnesses prophesy in sackcloth, and the same with the 42 months as-

signed to the Beast, their common enemy, in the next chapter. The truth of this may satisfactorily appear, when it is considered that the principal cause of the *sackcloth* of the one, and of the abode in the wilderness of the other, is the continuing of their enemy in power, so that we may suppose when his 42 months of power are ended, the days of their sackcloth and wilderness state will end, and consequently they must have begun together. In the 6th verse, this period is 1260 days, but in the 14th, it is "time, times, and half a time;" which is the same manner of enumeration used in Dan. chap. vii. 25, and xii. 7., to state the duration of the "little horn." But the two enumerations come to the same. A time is a year, consisting of twelve months, each thirty days. "Times," is two years, and the "dividing of time," is the half year,—in all three and a half years, or 42 months, which, multiplied by 30 is equal to 1260.—This may teach us that God has not only determined the years and the months of his people's tribulation, but the *days* also. They shall not begin a single day sooner than he has ordained, nor continue a day longer.—On the "self-same day," that these 1260 are numbered, he will bring the woman out of the wilderness. The only difference between the woman and the remnant of her seed, is, that the woman is a symbol for the whole church, and the remnant of her seed, is a symbol for a part only. The woman I consider to be a symbol for the whole of the true church that shall be during that time, comprehending all religious societies that deserve that name, and all true believers. She represents such people as the *sealed ones*, and such ministers as the two *Witnesses*. This is evident from the dragon's great wrath at her, and his so hotly pursuing her. Had she been of the same stamp with those stars that were seduced by the fascinating motions of his tail, it is likely that he would have given her as little trouble as he did them. For though they were cast to the earth, yet they fell soft and easy. But she is another sort of person. She gives no other heed to his seductions, than to flee from them; and as for his *earth*, and all its glory, which he pretends to have in his giving, she puts it under her feet. And because he cannot succeed in seducing her, is the reason of all this rage against her. She will not defile herself with women. She will not bow to his Beast, nor consent to receive any mark of affinity to him whatever. Her full character may be fairly and fully learned from that of her children, in the 17th verse—"They keep the

commandments of God, and have the testimony of Jesus." And let it be well observed, that this is all the quarrel which the serpent has with her. This infallibly determines that she is the church, but it does not prove that she will at any day of the 1260, appear wholly in any one visible Christian society. This would be incompatible with her being hid from the face of the serpent in the wilderness. Where to find *all*, who are of the woman, the Devil does not know; but he easily knows where to find visible societies. And when he sets on his instruments, either "by deceit or by violence," against visible societies, who profess to keep the commandments of God and the testimony of Jesus, it is called "making war on the remnant of her seed," because they are only a part. If it be asked why the church is set forth under the symbol of a woman? One reason is, that she has been often represented by it before in the prophets, and therefore could not miss being understood. See Isa. xxxvii. 22, and chap. lxii. Jer. ii. 2. Lam. i. 1, 2. Ezek. xvi. Gal. iv. 26, 27. In this last passage, the symbol here used is explained. She is a married woman, engaged by solemn covenant to Christ, her husband, to be for him and not another. Her man-child and all her seed, "are the children of the promise," (made to Abraham, as the father of many nations,) and not of the flesh. Hence it is that they keep the commandments of God, and that God keeps both her and them. "The remnant of her seed, (and herself likewise, we may infer,) keep the *commandments of God.*" All of them, the least as well as the greatest. If it be a thing commanded of God, that is enough for her, whatever that thing be. She keeps them in a frame of spirit similar to that in which a loving wife keeps the injunctions of her loving husband; and not by compulsion, but voluntarily, not from slavish fear and dread, but in hearty love to him, not as a thing foreign to her interest, or as barren of all spiritual profit, but as directly for her good, and her spiritual health. Moreover, she keeps them as a *trust* committed to her; and the Greek verb, here rendered *keep*, frequently signifies to guard, to watch over, to preserve. And this rendering, answers well in this place, because she keeps them as much as in her lies, from being corrupted, broken, or forgotten, which thing the serpent and his seed is constantly endeavoring to do. If it be asked, *where* she keeps them? I answer, she keeps them in her *heart*. There she keeps them safely, and

there only; because the heart is beyond the reach of all the enemies that can assail her. This place of safe keeping she learned from her Lord and husband, who said "Thy law is within my heart." So long as she keeps them there, they will find their way into words and deeds, all the opposition of Satan, notwithstanding. But now, she is such a character, that the commandments of God are the only things which she *will* keep.—Other commands she will *not* keep, nor admit them to a place in her conversation, or her faith or worship, much less will she admit them into her heart. Yea, though they be commands from the "sons of the mighty." Though they be the dictates of high authority—though they be the maxims of philosophy, or the propositions of the most pious and holy in this lower world, she will not regard nor answer; not when they promise to elevate her name to the calendar, and set her among the gods; nor when the serpent pours from the mouth of his seven heads, anathemas of eternal destruction against the disobedient, and threatens to devour her. On this point she is inflexible. Here is a point of character with which we, of this time, ought to compare. It will tell us which way we are steering more certainly than the chart does the mariner. And there is no difficulty attending the matter. Is zeal for the commandments of *God*, the most prominent active principle in our time, or is it not? There are none who cannot answer so far as concerns themselves, and a slight acquaintance with the general course of religious matters and church affairs for these fifty years by-past, will enable the reader to answer accurately for the generality—to answer in the negative. The most distant and general views of God's authority satisfies the multitude for a basis to every sort of organized co-operation, to which they give any religious name. But is there not reason to fear greatly that even in those churches, whose public profession is predicated upon all the zeal which this woman and her seed has for the commands of God, their zeal shines most on paper, and burns the most vehemently in *words*? They draw near with the *mouth*, and honor him with their lips, but their hearts—the only true conservatory of God's commands—is a great way off, and asleep, in the embraces of some carnal lust. If any one doubts it, let him step into a meeting house, on the day of a congregational meeting, and count the empty pews. The women and children are not there at all. Let him notice these sore, expiring-like struggles that

are necessary to keep alive any interest in the common cause. Let him count how exceedingly few there are that "*speak often one to another*, that fear the Lord and think on his name." Let him look at the frigid form of family worship, and next at the avidity with which every one pursues after his gain from his quarter; and finally, let him listen, at some distance, to Sabbath day talk, and he must be satisfied. But the evidence of this sad decline, in the purest churches, is irresistible, when they are compared, in the respects above mentioned, with the vigorous efforts, and the untiring diligence, that are employed to execute the *commandments of men*, by the other party.

But does any honest inquirer desire to know, amidst the multitude of ways that crowd on his attention, what is the way in which God will walk with him, let him go out by the footsteps of this woman, and her seed.

But to proceed: "*They have the testimony of Jesus.*" This testimony I take to be what is called in verse 11th, "the word of their testimony." And from that verse we learn that it is a weapon offensive and defensive. And it is not unreasonable, therefore, to infer that it is the same with the "fire which proceeds out of the mouth" of the two Witnesses. It is the word of God, applied to the defence of truth and the confuting of error, and applied honestly and faithfully, in season and with point. Consequently, it will always exhibit the truth that is opposed at the present time, or, what the Apostle calls, "the present truth." It will, therefore, hold up those points which of all others are the most hated by the advocates of error. This hatred to truth is easily transferred to them who hold it, and kindles around them the flame of persecution, and so these points of truth become the "word of Christ's patience." It is called the testimony of Jesus, on a twofold account; first, it is all about, or concerning Jesus—his person, offices, work, or administration, or about his mystical body, the church. It is all as necessarily about him as is the whole Gospel, the sum of which is to preach Christ crucified. And second, it is a testimony given in his behalf; in support of that truth which he has engaged to make good. It is given by those whom he has especially called and qualified to be *his* Witnesses.

I come next to consider the *great enemy* of this woman. Verse 13. *And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.* The dra-

gon, it would appear from verse 6th, is the same with "that old serpent." He is called a serpent on account of his wisdom and cunning in deceiving. In this his success is marvellous; "he deceiveth the whole world." Besides his own native ability for this, he has had great experience and long practice. Ever since he deceived Eve, he has been going on deceiving. And on this account he is called "*that old serpent.*" He ceases not, when permitted, to accuse the saints, as he did Job, before the Lord; on this account he is called Satan. Moreover he accuses and calumniates the saints to themselves, suggests to them that after all their professions, they may be hypocrites. And besides, he stirs up his agents to calumniate and accuse them too, with innumerable crimes, of which the saints and martyrs have had abundant experience; and this seems to be one reason why he is called the Devil. This dragon does not always act against the church simply by himself alone. He has an army of agents, and he has them organized and marshaled. He has a kingdom, and a seat, and great authority. The whole Roman empire, during all its seven forms of government, is represented as under his influence, and wholly in his interest, in verse 3d, by the symbol of having seven heads and ten horns, seven crowns upon his heads; and chap. xiii. 1. by the same symbol, with this difference, that the crowns are on the ten horns, and not on the seven heads. The first of these represents the empire before it was broken down into pieces by the Goths and Vandals, and chiefly while it was Pagan, and had idolatry as the established religion. The second represents it after it was broken into the ten horns or kingdoms, and after it had the Pope for its head. It is by means of Rome Popish, that the old serpent has carried on the opposition to the woman, mentioned in the verse under consideration. Not indeed exclusively by Rome, for he has employed many who professed to have no affinity to Rome, yet were their tenets and practices akin to the elementary principles on which Roman superstition was built, and fit weapons for the serpent. I mean here all such as have dared, under any pretence whatever, to add to or take from, what God has laid down in the word, and all such as have departed from the simplicity of the Gospel, or have denied the inspiration of the Bible altogether. And every class of carnal, unrenowned men—the proud, the ambitious, the avaricious, the cunning deceiver, the unclean. Likewise, the despot, the

monarch, the courtier, the statesman, and judges, together with every other functionary comprehended under the symbol of the "horn." This passage gives us the true character of the opposition which has been carried on against the woman and her seed, for these 1000 years past. For a long time it was ascribed to the authority of Christ himself, vested in his vicar here upon earth. Sometimes too, it was set to the name of general councils, and the writings of the fathers. At other and later times, philosophy was her adversary. And still later, a system of opposition, denominated by its friends and admirers, charitable and liberal views, has been reared up with an astonishing rapidity, every where against her. But here the veil is drawn aside, and we see that the *dragon*, that old serpent, called the Devil and Satan, has been the prime mover of it *all*. And it seems to be one of the designs of this chapter, to discover this to the people of God. And as he is so bitter against the "keeping of the commandments of God, and holding the testimony of Jesus," it is but just to infer that he is proportionably in favor of the commandments of men, and of giving up all disputed points, which are the two opposites of these; and that he did first cast the suggestion of such things into the minds of those who gave them to the world. This inference may look, no doubt, with a frown upon many a popular scheme, in which popular and talented men have warmly enlisted; but it is just, and the Lord and husband of the *Woman*, whose name is *Jehovah*, frowns on them too.

(To be Continued.)

[For the Religious Monitor.]

ON DIVINE LOVE.

(Continued from page 668.)

CONTEMPLATION III.—PART I.

5. The Son, in human nature, displayed his love, by giving us a perfect example of holiness. "that we should follow his steps." As his doctrine was pure, so his person and conversation were spotless. "He was holy, harmless, undefiled, separate from sinners." Thus he saith, "I have kept my Father's commandments, and abide in his love. I do always those things that please him." And to his enemies he saith, "Which of you convinceth me of sin?" And to his disciples, "The prince of this world cometh, and hath nothing in me." Nay, saith the Father himself, "This is my beloved Son, in whom I am well pleased." Lastly, Pilate, his cruel and unjust judge, declared

thrice, "I find no fault in him;" yea, "he took water, and washed his hands, saying," (very inconsistently,) "I am innocent of the blood of this just person." And though the *Roman annals* recorded his trial and condemnation, they contained *no accusation* against him. Indeed the Jews, two hundred years after his death, invented a number of crimes, but they did this to justify their unbelief in rejecting him. But that we may walk as he walked, it may be *useful* to descend to particulars, and, briefly, contemplate him fulfilling the duties required in both tables of the law.

First: He exemplified the duties we owe to God.

1. He was frequently and fervently employed in the duty of prayer, which is fundamental to all true religion. We read, that "rising up a great while before day, he departed to a secret place to pray." And again, that "he continued all night in prayer to God." Mr. Robert Trail observes, "That, if it had been lawful to desire, it would have been very wonderful, and affecting, to have stood by, and heard him thus praying to God." Nay, his life and death were all of a piece, he died in the act of prayer. "He cried with a loud voice, Father, into thy hands I commend my spirit, and gave up the ghost."

2. He paid particular attention to all the public ordinances which were *then* of divine appointment. Though he knew that the holiness of places would be a notion too trivial and gross for the Gospel, where "God would not dwell in temples made with hands;" yet he purified that "house of prayer." Though many of those services were only *ceremonial*, yet, in observing them, he obeyed the *moral law*, which commands us to believe whatever God reveals, and submit to what he appoints, without gainsaying. "As a *Jew*, they were part of his duty, as a *Mediator*, they were types of his service." He observed days and months, &c.; appeared before the Lord when the males were commanded to be there; and "as the *Head* of a wandering family," eat the passover with his disciples.

3. The man *Christ Jesus*, had the name of God in the utmost *veneration*, and always addressed him with the most profound reverence. When praying for his disciples he saith, "*Holy Father*, keep through thine own name those whom thou hast given me." Nay, when "it pleased the Lord to bruise him, and put him to grief;"—when he was groaning under the curse of an aveng-

ing law, and crying after a departed God, he adds these words, "But thou art holy,"—as the Psalmist pursues the meditation.

4. He observed the sanctification of the Sabbath. "When he came to Nazareth, as *his custom was*, he went into the synagogue on the Sabbath day, and stood up for to read." And it is beautiful to observe, that in performing the public duties of the Sabbath, he took occasion to prove that he was the promised Messiah. For when he read the sentence in Isaiah, "the Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel," He began to say, "This day is this scripture fulfilled in your ears." And in another place,— "When the Sabbath day was come, he began to teach in the synagogue." Indeed, the Jews repeatedly charged him with breaking the Sabbath, but he as frequently vindicated his conduct, as the reader will find in Luke xiii. 10—16. xiv. 1—6. And, on one occasion, he told them, that "the Son of Man was Lord even of the Sabbath day." Matt. xii. 1—8.

Having thus shown, how fully Jesus Christ exemplified the duties we owe to God, let us—

Secondly: Contemplate him, giving us an example of the duties we owe to men.

1. He exemplified the relative duties.—Those of children to their parents. In Nazareth he dwelt with Joseph and Mary, and was *subject* to them. Afterwards,

Of husbands to their wives. Saith the Apostle, "Husbands, love your wives, as Christ loved the church."

Of parents to their children. He taught, reproved, comforted, prayed with, and for, his disciples. And when about to leave them, as a dying father among his children, he gave them his last and best advice, and then committed them to his Father. "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are one."

He was the perfect pattern of a Gospel ministry; "preaching righteousness in the great congregation," as was shown in a preceding observation. He bore with the infirmities of his disciples. In the garden, his nature was in agony; their nature was at rest; yet he saith, "The spirit indeed is willing, but the flesh is weak." In love he covered their sins; "Father, they have kept thy word." He exemplified *humility*, by washing the feet of his disciples. He submitted to the civil government, and brought his tribute-money from a fish's mouth. He was given to *hospitality*. In-

deed, he had no elegant mansions, no spacious and splendid rooms, no large tables, richly covered with sumptuous and dainty meats. No; but in a *desert place* he fed great multitudes with a few loaves and fishes, lest they should *faint* by the way. He had compassion upon all who came or were brought to him, in any kind of distress."—"He healed all manner of diseases." Nay, raised their dead; he had compassion on the widow of Nain, said, weep not; touched the bier, and said, "Young man, arise.—" "When he saw Mary weeping, and the Jews also weeping which came with her, he groaned in spirit and was troubled," (he troubled himself,) "Jesus wept." Thus he expressed the sympathy of the *man*, when about to display the power of the *God*, by "crying with a loud voice, Lazarus, come forth." It is necessary to observe here, that not the *miracles*, but the *compassion* of Christ, is left us as an example. In fine, he had pity upon, and prayed for his enemies. "He wept over the city." "Father, forgive them, for they know not what they do."

Here it is worth while to observe, that there is *one relative duty* which Christ *did not*, yea, which he absolutely *refused* to exemplify, viz, the office of a *civil magistrate*. When "one said unto him, Master, speak to my brother, that he divide the inheritance with me. He said unto him, Man, who *made me a judge or divider* over you?" He sent away the man without granting his request, by declaring, That he had no *authority to judge* in civil matters. Hence, it is plain, if he was not invested with the office himself, he cannot confer it upon others. So that the *notion* that magistracy flows from Christ, as *Mediator*, is what he himself disclaimed; and the people who maintain it, have been obliged to seek out many inventions. He acted quite otherwise, when he gave the disciples their commission to preach the Gospel. He declared his *authority*. "*All power*," saith he "is committed unto me in heaven and in earth. Go ye, therefore, and teach all nations." Again, "As the Father sendeth me, so send I you." As if he had said, "I have a large commission from my Father, and from this I give your particular ones."—"That dominion is founded in grace, is a principle loaded and sunk under its own impurity. With this have the *Spaniards* washed a million of *Moors* out of their own country, with their own blood: Upon this principle does the Pope distribute the kingdoms of this world, and the glory of them,

which JESUS CHRIST would not take, and none but the *Devil* ever pretended to give.* This is a digression, but the intelligent, attentive reader, will easily observe it is not an unnecessary one. To proceed—

2. He showed a particular concern to recover the health and preserve the life of others. "He healed all manner of diseases:" And with regard to himself, he is the *only* example of *passive obedience* to the will of man, that ever was, or ought to be, if *resistance* be possible; because he came to give his life a ransom for many.— And it is worth while to observe, that he prevented his death till the time appointed. When his enemies "thrust him out of the city, and led him to the brow of the hill, that they might cast him down headlong, he, passing through the midst of them, went his way." At another time, "They sought to take him; and no man laid hands on him, because his hour was not yet come." In the garden he said to Peter, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" Nay, when he said to them, who came to take him, "Whom seek ye? They answered him, Jesus of Nazareth. Jesus said unto them, I am he." Then "they went backward, and fell to the ground." So that he could easily have prevented them from taking him. But the hour was come, that he should be "delivered by the determinate counsel of God." And, therefore, he asked them *again*, "Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: If, therefore ye seek me, let these go their way." Thus he "suffered himself to be led as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." And yet on the cross, as the surety of his people, he acted as if all the right and the power of disposing of his life was in himself. He cries out, "Father, into thine hands I commend my spirit," and gave up the ghost." He expressed—

3. The purity and spirituality of the next precept. "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart."

4. Tho' he was in a state of perpetual meanness, and lived upon the contributions of others, ("they ministered unto him of their substance,") he paid a particular regard to *justice*. His disciples were frequently employed in *buying meat*. He also—

* Bradbury.

5. Had a strict regard to *truth*. He fully answered the character which he claimed of old. "Hear, for I will speak excellent things; and the opening of my lips shall be right things. For my mouth shall speak *truth*." Thus he said to the Jews, "Ye seek to kill me, a man that hath told you the *truth*. He told Pilate, "I came to bear witness to the *truth*." In heaven, this is one of his beloved titles, "The faithful and true witness."

6. He was acquainted with *poverty*, but content with such things as he had. He *coveted* no man's houses, or lands, gold or apparel. What we grasp at, he wanted. His entertainments often sorrowful; his estate, nothing. He, who had all the riches of heaven, in title, "had not where to lay his head." This he mentions without a murmur, or the least breath of a petition to have his circumstances made better. The Apostles mention *their* low circumstances. "We hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; being persecuted, we suffer it."— But we have a greater instance of suffering, in the Son of God.

Thus we have delineated the conduct of Christ, in exemplifying all the precepts of the moral law. And it is proper to observe, that all this obedience proceeded from and tasted of his heart. Thus he said in prophecy, "I delight to do thy will, O my God; yea, thy law is within my heart." Correspondent to this, he spake on earth; "It is my meat and my drink to do the will of him that sent me, and to finish his work."

His faith in God, his love to God and men, his humanity, zeal, self-denial, and submission to the will of heaven, shone conspicuous through his whole life and sufferings. So that what is said of Zacharias and Elizabeth, may *justly* be affirmed of Christ, in a far higher degree, "He walked in all the ordinances and commandments of the Lord blameless."

Here it is necessary to observe, that when "God sent forth his Son, made of a woman, made under the law, he was to do a great deal more than to teach *truth*, work miracles, and give an *example* of holiness; and what was that? The Apostle gives the answer, it was, "to *redeem* them that were under the law, that we might receive the adoption of Sons." So that in this, he is so far from being our *example*, that he is our *deliverer*. "Christ hath redeemed us from the curse of the law, being made a curse for us." This leads us to observe—

6. That he displayed his love by paying

the debt which his people owe to the law and justice of God.

From eternity he was appointed "heir of all things." The inheritance fell to him, with a great load of debt upon it; a debt of obedience and of sufferings. His people were insolvent. No man could pay a sufficient ransom. Christ as our kinsman, Redeemer, paid the debt of obedience by his holy life; He did always those things that were pleasing to the Father,—and that of sufferings, by his meritorious death. "He offered himself a sacrifice of a sweet swelling savor to God." If it be asked how a life of thirty-three years and an half, and a lingering death of three hours, could have value sufficient to pay all the debt of the elect, from righteous Abel down to the last vessel of mercy? The answer is, it is all owing to the *divinity* of his *person*. "The price of our redemption is the precious blood of Christ, the Son of the living God, as of a lamb without blemish, and without spot." It was because he was God, that he was capable to purchase the church with his own blood.

He paid the *whole* debt. To suppose the price was incomplete; that he made God *placable, reconcilable*, is a slander both upon the Father and himself. But, "he made *reconciliation* for iniquity." "He made peace by the blood of his cross,"—Then "God was in Christ *reconciling* the world to *himself*, not imputing unto them their trespasses, but to *him* whom he made sin," (a sin offering,) "for us, that we might be made" (constituted, and then declared,) "the righteousness of God in him." Thus he hath committed to us the word of *reconciliation*. And saith, "I am pacified towards you, notwithstanding all that ye have done." He paid the whole debt *alone*. "He had not an angel to soften his death, not a saint to share with him in it. The disciples fled for fear; the angels were held back by order; that he might "tread the wine press alone." They had no indifference to him, and no dread of the confederacy that was formed against him, but at that time he must be unassisted. We may suppose the angels looking down, and hanging their heads over the cross whilst he suffered there. They might rejoice, indeed, in the great design of procuring peace on earth, and showing so much good will towards men; but as far as we can judge of *their* nature by the softness of *our own*, when he bowed down his head, and said it is finished, they gave a shrink at the last

breath of one whom they loved so well, and attended so long."*

Thus, the price being paid, and the inheritance purchased, believers "are made the children of God by faith in Christ Jesus." And, "if children, then heirs;" that supposeth something to come; "heirs of God," as deriving a title from him, as having a portion in him: "Joint heirs with Christ." We have our claim through his merit, we must have possession in his company. "If so be we suffer with him, we shall also be glorified together."

Here it is proper to observe, that the Father *concurred* with the Son, in his paying the debt, both of obedience and suffering.—He sent him forth, made of a woman, made under both the precept and penalty of the law. He imputed the guilt, and inflicted the punishment. "The Lord laid on him the iniquity of us all. He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed."

The Spirit gave his human nature the principles of grace and holiness in his conception and birth, for a life of perfect obedience, and he grew in wisdom. "The Spirit of the Lord rested upon him; the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord."—And as to his death, saith the Apostle, "He, through the eternal Spirit, offered himself without spot, to God."

(To be Continued.)

[For the Religious Monitor.]

"THE THORN IN THE FLESH."

Mr. Editor—It seems that the Thorn in the Flesh, must still be a thorn to every one who meddles with it. I sent you lately some remarks on this subject, to which one of your correspondents has replied, stating various objections to my views, and then giving us his own. My opinion was not advanced with confidence, but rather as an hypothesis; and I neither feel so tenacious of a mere opinion, nor regard this as one of such importance, that I am disposed to enter into much disputation about it. Yet as the remarks made exhibit some things in a different light from what I intended, I hope you and your readers will indulge a few words of defence.

* Bradbury.

In the first place, I think your correspondent has not stated my position fairly ; not because he has made me attribute to myself a stammering of voice, and trembling of the whole frame, occasioned by the shock my body received when I was caught up to Paradise, which things, I have no doubt, he meant to apply to the Apostle Paul : But my complaint is, that he has overlooked my general position, and put into its room, as "the conclusion come to," what was only mentioned as a supposition. My general position was, that the Thorn in the Flesh, was probably "some bodily malady, affecting the Apostle's speech." That this might have been occasioned by his vision, and might have affected him in the manner stated, were supposed, but not stated either as opinions fully embraced, susceptible of proof, or necessary to establish the position laid down. If it were supposed that at a subsequent time the Apostle had a stroke of paralysis, or that he was visited by any other malady of body, which might injure him in his speech, this would not unsettle, but establish my general proposition. By setting this matter in a clear light, it will be seen that there is not so wide a difference between this writer's views and my own. For he also supposes the Thorn to be a natural infirmity affecting the Apostle's speech. The main difference is, that he supposes a mental, whereas I had supposed a corporeal imbecility ; and yet, after all, he falls in with my hypothesis, and makes this imbecility to be in the flesh, as distinguished from the spirit.

If the general position were admitted, it would hardly be worth while to dispute about the propriety of suppositions in regard to the peculiar nature, origin and effects of the bodily weakness of the Apostle. Yet I confess I cannot see, how any thing advanced against what I had supposed, makes more against it than against what this writer has substituted in its room, unless it be the first thing stated. And the weight of this depends chiefly on an assumption of what was not contained in my remarks. One would think, from what is said, that I had represented a vision which might have been in the spirit alone, as directly affecting the body of the Apostle. My words, however, imply no such absurdity. I quoted examples of visions which had affected the body either in their natural influence, or, as in the case of Jacob, by a special providence. I did not infer, from these cases, that the vision of Paul must have affected his body in the same way, but that it might have been "too much for *frail nature* ;" and again, that

it might have been attended with "displays of the divine glory beyond what his *frail nature* could endure." Now, according to my views, *frail nature*, includes the spirit, and was a proper enough term for one to employ who knew no more than Paul whether the vision were in the body or out of the body. It is true, it was supposed that the vision might produce an effect on the body ; not to be sure at the time and place of the vision, if the body were not there ; but it is not necessary that an effect should be instantaneous. The terror of Jacob did not operate on his mind during his vision, nor till he awoke in the morning. He then arose and said, "How dreadful is this place!" There does not appear to me either difficulty or absurdity in supposing that the overpowering impressions made on the Apostle's mind by his vision, even in the spirit alone, might be retained, and might communicate their effects to the corporeal part. And I apprehend that, in most cases, the effect of visions has not been primarily on the body, but on the spirit. In the vision of Isaiah, he might have been as uncertain as Paul, whether he saw with his bodily eyes, or only with the eyes of his mind, the things which he describes. And it was not any thing acting directly on his flesh, which affected him ; but his impressions of the divine majesty, and of his own guilt, made him as one near death to cry out, *I am undone*, or, *I am a dead man*.

The writer's difficulty is increased by the opposition, which he finds between calling this Thorn a messenger of Satan, and considering it as the natural effect of the vision. This difficulty does not appear to me at all lessened by supposing, as he does, that the Thorn was "the want of natural courage or boldness." By what rule must a bodily malady be excluded from among the messengers of Satan, rather than timidity ? The use of the term "messenger," is clearly figurative, and your correspondent himself regards it as applying to a trial, which is one of the sinless infirmities of our nature, yet a suitable material for the enemy to work upon. Does he then suppose that the natural effect of a vision could not be a material of this kind ? Does any thing, by being a natural effect of something else, shut the door against Satan's operations ?—There is an endless chain of causes and effects, but I cannot see that any part of this chain binds the hand of the enemy. It may be that the true meaning of the writer has not made its appearance in his words. If it has, I confess myself unable to discern the

force of his reasoning. I cannot see how the origin of a trial, whether from a good or evil cause, would at all render it an unsuitable "material for the enemy to work upon." Nor can I see how a malady, occasioned by a vision, must be regarded as contained in the vision, and so taking from the vision what would otherwise be its tendency. The natural effect of luxury is disease, and disease is a check to luxury. Yet it would be very bad reasoning to say, as this writer, "It seems contradictory to suppose that this [luxury] was at all likely to [produce disease] if it carried in itself so complete an antidote."

The things said by the enemies of Paul, and by himself, respecting his bodily presence being weak and base, and his speech rude and contemptible, your correspondent understands of the neglect of rhetorical arts, in the Apostle; and also of the weakness and foolishness of the Gospel, in the estimation of men. I have no doubt but some of the texts alluded to, very clearly refer to that simplicity of the Apostle's manner, which was the effect of design, yet this does not preclude the idea of something else, which was not the result of design, but of the orderings of Providence. The Apostle's avoiding rhetorical arts, it is said, was the precise reason for which his enemies thought his appearance weak, and his speech contemptible, as mentioned 2 Cor. x. 10. But how simplicity of manner could here be meant by weakness of bodily presence, or a weak presence of body, (*ἀσθενής*, is *ægotus*, *infirmus*, *sickly*, *infirm*.) is more than I can comprehend, especially when this weakness of manner is mentioned in the next clause, "his speech is contemptible." And if the Apostle exhibited the truth with the same simplicity in his letters, as there is no doubt that he did, where is the foundation for the wide distinction made between the weight and boldness of his letters, and the weakness and contemptibleness of his speech?—The remarks made by your correspondent, have not at all solved this mystery. The following is the comment of an eminent critic on this text, which will at least show that my view of it is not singular. "*But his bodily presence is weak.* From this it would appear, that St. Paul was either a man of small stature; or that there was something in his countenance or address which was ungraceful. In the Philopatris of Lucian; Triephton, who said he was baptised by him, calls him *the big nosed, bald pated Galilean.* And the Apostle himself

speaks of his own weakness of the flesh, Gal. iv. 13."*

I hardly know whether to be most amused at the ludicrous attitude, in which your correspondent has placed my reasoning, by his excellent remarks on 1 Cor. ii. 1., or at the ludicrous attitude in which his own explanation places himself. I had quoted a part of the text, and distinctly marked the words on which my argument was founded, *I was with you in weakness, and in fear, and in much trembling.* Instead, however, of noticing these words at all, he runs all around them with explanations; and then by putting together these explanations and my view of the only text to which I referred, he finds me teaching this wise doctrine, that the stammering and trembling of the Apostle, were the reasons why he preached not with the enticing words of man's wisdom. He afterwards explains that part of the text to which I referred, as denoting that excessive fear which he understands by the Thorn in the Flesh. Now, unless he supposes that the Apostle cultivated this fear, that he might avoid rhetorical flourishes, his explanation works with the same force against himself as against me; and it may be said to him, according to his own language, that the reason why Paul preached not with enticing words, was not his cowardice, but (verse 5,) *that your faith should not stand in the wisdom of men, but in the power of God.* The truth is, that in this passage the Apostle is speaking of something in his preaching, which was the result of his own designs, and he mentions something also which was not the result of his designs, but of an all-wise Providence. He designedly avoided enticing words, but it was not the result of his designs, but of Providence, that he was with the Corinthians in weakness, and fear, and trembling. Yet both his designs, and those of Providence, concurred in respect to their end, which was that the faith of believers should not stand in the wisdom of man.

I feel no disposition to enter largely into the merits of the hypothesis set up in opposition to mine, but as it is brought forward with considerable confidence, as fully answering the description and use of the Thorn, a few words may not be amiss. Your correspondent supposes this trouble to be an "excessive fear," affecting the Apostle in his preaching, or as he elsewhere calls it, "the want of natural courage and boldness." This opinion appears to me not very credit-

* M'Knight, on the Epistles.

able to this chief Apostle, and not authenticated by the facts of his history, which rather show an extraordinary lack of any thing like cowardice. Even though he may have had fears on particular occasions, there is no evidence that these were, as the Thorn appears to have been, his habitual and peculiar infirmity. Notwithstanding the distinction made between other affections of the mind, and cowardice, it still seems to me inconsistent to regard it as, strictly speaking, an infirmity of the flesh, and not of the spirit. And I hope I may be allowed to wonder, after what the Scriptures say of such fears, and after what the writer says of this Thorn, as being so opposite to the vision in its "nature, tendency, and source; as diverse from it as hell is from heaven;" to find him ranking it among sinless infirmities. And though at best, curing pride by fear, would be curing one sin by another, I cannot see, with the writer, how fear can be so wonderfully adapted to this purpose. Whatever virtue there may be in cowardice, it does not seem to be inimical to pride. Nabal was proud and insolent, yet so fearful that when made acquainted with the danger from which he had escaped, his heart died in him, and he became like a stone. Fear may occasion failures mortifying to pride, but is not in itself the best thing in the world to check it. Instead of agreeing very well with the answer of the Apostle's prayer, this supposition does not appear to agree with it at all. Grace could not have been sufficient to one overcome by fears, otherwise than by removing them; whereas the trial itself was not to be removed. He that is a prey to fear, cannot, at the same time, be supported by sufficient grace. Nor, again, does this opinion agree with the Apostle's desire that the church should pray that he might have boldness; for his words imply that, after obtaining the promise of grace, he was content that his trial should continue. "Most gladly, says he, will I glory in my infirmities." How inconsistent to suppose him, at the same time, glorying in "the want of natural courage and boldness;" and yet earnestly beseeching the churches to pray that he might be delivered from this cause of glorying.

Your correspondent has advanced some thoughts not well digested; but I am not insensible to the excellence of some of his remarks, and especially of the pious uses of the doctrine suggested in the conclusion. Hoping that this matter may not be a Thorn between him and me, or any of your readers, I subscribe myself, Yours, &c. T. B.

[For the Religious Monitor.]

AN ESSAY

ON THE IMPUTATION OF ADAM'S FIRST SIN
TO HIS POSTERITY.

(Continued from page 620.)

ARGUMENT SIXTH.

The innate and total inability of Adam's children, to obey the commandments of God. This argument is of the same nature with the last two. It cannot be denied, that man was originally created with a sufficient ability to do whatever God required of him. But if men are now born into the world under an utter inability to perform the requirements of the divine law, it follows, that human nature has undergone an awful change—has suffered a dreadful loss. And as it would be an injurious reflection on the character of Jehovah, to refer this to a mere act of his sovereign will, it must have taken place in pursuance of an act of justice; and hence the imputation of Adam's sin to his posterity, is established. To complete the argument, therefore, we have only to prove the existence of the inability alluded to. And as much metaphysical dust has been blown upon this subject, it may be proper, in the first place, to brush it away.

A distinction, not only ambiguous but wholly inapplicable, is made here between *natural* and *moral* inability: And it is contended, that only the *latter* belongs to fallen man; that he still possesses a *natural ability* to do all that God's law requires. Yes, it is the unceasing cry of certain theologians, that every child of Adam is *naturally able*, though *morally unable*, to keep the commandments of God. But what do they mean by a *natural* or *physical* ability, for they use these terms synonymously? Do they mean *that power* in man by which he is able to perform *bodily acts*, such as *walking, running, &c.*? Then, what has this to do on a point which relates exclusively to *mental acts*, such as *knowing and loving God, believing, repenting, &c.*? What information can an inquirer receive, when asking whether a sinner be able to *know* and *love God*, to be told, that he is able, because he can *run* and *laugh*, and perform a great variety of *mechanical operations*? Or do they simply mean, by employing this term, that man still possesses all the original faculties of soul; that he has an understanding, a will, a conscience, &c.? But what has this to do with the question respecting the *exercise of those faculties in a holy and spiritual manner*? If I ask, can I

exercise my understanding in a holy manner, must I be insulted with the answer, Yes, because you possess the *faculty* of understanding? So may an old clock possess all the faculties for keeping time, and yet not be able to keep time, on account of the disordered and rusted condition of those faculties. Or do they only mean by their *natural ability*, that the soul is able to perform *natural acts*, that it can *think*, and *judge*, and *will*, and *love*, in a *natural way*? Still what has this to do with the question respecting its ability to perform *moral* and *spiritual acts*? Is it not offering an insult to the inquirer, who asks, whether he be able of himself to perform such moral acts, as *knowing*, *believing in*, and *loving God*, to be told, O yes, for you can demonstrate a mathematical proposition, and you can love natural objects, and you can perform a thousand other mental operations of a natural kind? Thus natural and spiritual acts are confounded; and because we can perform the one, it is taken for granted that we can perform the other. But after all, perhaps, those who harp on this ambiguous term, are only to be understood as maintaining, that men are by *nature* or *birth*, able to do all that God requires in his law, as they are said to be by *nature* or *naturally*, that is by *birth*, "the children of wrath." If this be their meaning, the sentiment is false, for in this sense of the term, men are *unable* to observe God's law, as can be easily shown. Or, it may be, that they simply intend, by the use of this term, to assert, that there is no *defect* about the faculties of the soul to hinder their spiritual exercise. But if this be their meaning, truth compels us to take the opposite ground, and to maintain a natural inability. For although men do still possess all the original faculties of soul, it is not true that these exist without any defect as to their moral operations. A man may possess all his bodily members, and yet they may be sadly defective, as to any appropriate exercise of them. His feet may be impotent, his arms may be withered, his eyes may be visited with a cataract, his whole body may be so completely paralyzed as to prevent the smallest motion. In precisely the same way, do we contend, that the faculties of the soul are defective, when viewed in relation to spiritual acts. There is a *cataract* in the eye of the understanding, there is *benumbedness* in the heart, there is *rigidity* in the will, there is *lethargy* in the conscience, in a word, the whole soul is in a paralyzed condition. It may, therefore, with the same propriety, be said,

that the paralytic is physically able to rise up and walk, as that the spiritually paralyzed soul, is physically able to keep the commandments of God.

It will be seen, therefore, that the term "natural ability," as used in the present case, is quite ambiguous. Nor is this all, it is wholly inapplicable. An ability for the performance of any given act, must derive its character from the nature of the act to be performed. If the act be *natural*, the *ability* to perform it must be *natural*; and if the act be *moral*, the *ability* to perform it must be *moral*. But the subject under consideration relates exclusively to *moral acts*. To speak, therefore, of a *natural ability* to perform these is an abuse of terms. For a *moral act* can only be performed by a *moral ability*. Hence the terms, "natural ability," and "natural inability," should be excluded from the discussion of this subject, unless they be used with an entire reference to the *origin* of that *moral ability* or *inability* which the case alone involves. In this restricted sense, the epithet "natural," merely expresses what is *connate* to man, or possessed by him as *born* into the world. And, as we maintain, that there is in Adam's children a *moral inability* to meet the requirements of the divine law, we also contend that *that inability* is *natural* to them.

In regard to the use of the term "moral inability," a few words must also be said. If by this term, were simply meant an inability to perform moral acts, or to answer the requirements of God's moral law, it would be proper, and would express a great scriptural truth. We are, indeed, possessed of a "moral inability." For we are unable of ourselves to do any thing aright, which the holy law of God demands. We cannot believe, nor repent, nor perform any holy moral act, without enjoying the supernatural aids of the Spirit of God. This, however, is not the meaning of the term, as used by those who advocate the existence of a "natural ability," and "moral inability," in fallen man. For by "moral inability," they tell us, they mean an *inability arising from the will*. According to them, the sinner *can* do every thing which the law requires, but he *will not*: Therefore, while he is *naturally able*, he is *morally unable* to do his duty. His inability arises solely from a *wrong choice*—it is a *voluntary inability*! Such language appears to us to involve an absurdity: For it supposes that a *power* to perform our duty can be either created or destroyed, at pleasure, by a simple act of the will! That so great a mat-

ter as "power to keep God's law," can be determined by a mere volition! Yea, that the sinner chooses *inability*, when he might equally well choose *ability*! Now, the truth is, that neither ability nor inability, is an appropriate object of volition. If a person possess the power of performing some given action, he cannot, by a mere volition, divest himself of that power; and if he do not possess the power of performing it, a mere volition can never give him that power. A moral agent, however, may have the power of obeying God, and yet choose not to obey him. But this cannot, with propriety, be called a "voluntary inability;" it is only a *voluntary disuse of a possessed ability*. Perhaps some will say, that this is all they intend by a "moral or voluntary inability." Let us inquire, then, whether there really be in fallen man this power, which may be used or disused, at pleasure? This is the main question.

Now, that he possesses no such power or ability, is evident; because it has already been proved that he has lost the "image of God," and is totally corrupt; yea, that in regard to spiritual matters, there is a real defect in all the faculties of his soul, his understanding being blinded, his will perverted, his conscience defiled, and his affections alienated; so that he can no more yield a holy obedience to God's law, than the paralytic can rise and walk. And to confirm this truth more fully, let the following passages of Scripture, among others, be attentively considered. "The natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. viii. 7. "No man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. xii. 3. "No man can come to me, except the Father, which hath sent me, draw him." John vi. 44. "You hath he quickened, who were DEAD in trespasses and sins." Eph. ii. 1. "The hour is coming, and now is, when the DEAD shall hear the voice of the Son of God; and they that hear shall live," John v. 25. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jer. xii. 23.

The above texts plainly teach us, that the ability in question is not to be found in fallen man, that the exercise of it *should* depend upon his will. And who, believing those texts to be inspired of God, can consistently

maintain the contrary, that there is a previous power in every man qualifying him for the performance of holy acts, which may be used by him, or not, according to the pleasure of his will? Surely such a sentiment is no where contained in the word of God. Hence, if the sinner will not do his duty; if he will not love and serve God; if he will not come to Christ for life, it is because he has not the ability which can be thus exercised. He cannot, by a mere volition, remove the blindness from his understanding; he cannot, by a mere volition, slay the enmity of his heart; he cannot, by a mere volition, banish away that disorder and corruption which have seized on all the faculties of his soul. His inability, therefore, is not seated in his will alone; it possesses a more comprehensive sway; it resides in all his faculties. And those also who would confine it to a mere "disinclination," or "indisposition," egregiously mistake the matter. For we find, that even in the saints there may be an *inclination*, or *disposition*, to do what is good, when the *ability* is wanting. Said Christ to his disciples in the garden, "The Spirit indeed is willing, but the flesh is weak." Matt. xxvi. 41. Paul says of himself, "The good that I would, I do not; but the evil which I would not, that I do. Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me." Rom. vii. 19—21. And he writes to the Galatians, "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary, the one to the other; so that ye CANNOT do the things that ye WOULD." Ch. v. 17. How, then, can it be said, that the sinner's want of inclination to do his duty, is his only inability, when the saint, with this inclination, is not unincumbered of all inability?

Having proved, then, that man is unable to keep God's law, it may be inquired whether this inability resides in him from his very birth, or whether it becomes incidentally attached to him afterwards? Or, in other words, whether it be natural, or acquired? If it be said, that it is acquired; we would ask, at what time did it begin to be acquired? And if it be answered, At the time the first actual sin was committed; we would ask again, how the ability, which must, in that case have existed prior to the commission of the first sin, could consist with the "want of original righteousness," and with the "inherent corruption of nature," which we have before proved to exist even in the

case of infants? Indeed, mankind could not be said to be "by nature children of wrath," if they were neither chargeable with sin, nor wanted ability to observe the requirements of the divine law: For this would be all that God could reasonably demand of them in that condition. Again, the Apostle says, "When we were without STRENGTH, Christ died for the ungodly." Now, did Christ die for any infants? Then they were not only "ungodly," but also without "strength." The inability, therefore, of which we are speaking, is natural to man, it belongs inherently to our fallen nature. Since, therefore God has deprived the descendants of Adam of that power with which he was endowed at his creation, we cannot possibly avoid considering this as a punishment sent on them for his transgression. But his transgression must be imputed to them, in virtue of a power contained in the original covenant, before it could be made the basis of a penal procedure against them. Hence, in the infliction of this punishment, God does not act merely as a sovereign, but as a righteous Judge, dispensing justice according to the penal sanction of the covenant of works.

ARGUMENT SEVENTH.

The sufferings and death of infants.

That many of Adam's children suffer and die in infancy, before the commission of actual sin, is a fact which all are forced to admit. Now, from this fact, the imputation of Adam's sin to his posterity, is easily inferred. The argument is simply this:—Death is the penalty of sin, but infants, who are not chargeable with actual sin, die, therefore, they must be regarded as having the sin of their representative, Adam, charged to their account. To make this argument conclusive, all that is necessary is to prove that death is the penalty of sin. We know that this is denied, with the greatest boldness, by many; but it is denied in the open face both of reason and of revelation. Reason teaches that suffering and death are evils, and that innocent creatures cannot be subjected to them, without being chargeable with guilt, unless, what is blasphemous to assert, God, who inflicts these evils, is chargeable with injustice. There is little need, however, of appealing to reason, on a point which revelation so plainly inculcates. The three following propositions, laid down by the Apostle Paul, unequivocally teach, that sin is the meritorious and procuring cause of death. "Sin entered into the world and death by sin;"—"death passed upon all men, for that all have sinned,"—"the wages of sin is death." Rom. v.

12, and vi. 23. Temporal death, although far from embracing the whole of the death of which the Apostle speaks, is nevertheless included in it. It is, therefore, a part of the wages of sin, that is to say, sin is its meritorious cause. Does it not, then, inevitably follow that death is the penalty of sin? For what is meant by the penalty of sin, but an evil suffered on account of sin, as its meritorious cause? And in no other light do the Scriptures present death, when viewed in its own nature, and as unaffected by the mediation of Christ Jesus. Christ's mediation has, indeed, changed the aspect of death in the case of all believers; and if the same be said in relation to the death of infants, the point in debate is yielded. For if Christ has interfered in their behalf, and removed whatever is penal in death relative to them, then this supposes them to have been antecedently obnoxious to a penal death, and consequently chargeable with sin.—Scripture assures us, that "the sting of death is sin," and that the removal of this sting is owing to the mediation of Christ. 1 Cor. xv. 55—57. Hence, death, as befalling infants, is accompanied with this sting, or it is not. If it be, it is a penal death; if not, there is an indebtedness to the work of a mediator, and but for which, it would have been a penal death, or a punishment for sin. If sin, which is declared to be the "sting of death," had no existence in the case of infants, they could have no interest in the mediation of Christ, they could not unite in the resurrection song of the just, "O death, where is thy sting? Thanks be to God, who giveth us the victory through our Lord Jesus Christ." It may be asserted, then, with the utmost confidence, that death, in itself considered, and abstracted from all connection with the mediation of our blessed Redeemer, is an evil, a punishment for sin. And this is farther confirmed from what is declared to have been the end of Christ's incarnation. "The Son of God was manifested, that he might destroy the works of the devil." 1 John iii. 8. Death must be included among the works of the Devil.—"As the children are partakers of flesh and blood, he (Christ,) also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the Devil." Heb. ii. 14. Now, wherever death comes to any of the children of men, old or young, Satan either has the "power of it," or he has been dislodged from that power. But it will be granted, that he has no power over death, except by means of sin—surely he has no

power over it but what sin gives him : Hence, the atonement which Christ has made for sin, "through his death," is that which has divested Satan of his "power of death." Let death, therefore, come in either of the ways above specified, the case is precisely the same, so far as our argument is concerned. For it is obvious that sin and death are connected, antecedently of all consideration of Christ's death, and the consequent destruction of Satan's power. In other words, death, in its own nature, is the penalty of sin.

Many futile attempts are made to invalidate the force of the foregoing reasoning, as applied to the death of infants. It is pretended that their death is a *chastisement*, and not a *punishment*. But this is yielding the point in dispute ; for who does not perceive that a *chastisement* always presupposes some fault, some sin in the subject of it ? The sufferings and death of infants are supposed, by others, to form a part of a system of *moral discipline*, designed for the betterment of their condition. But the application of such "moral discipline," without any sin in its subjects, appears to be incompatible with the moral rectitude of the divine government. It would resemble the case of a parent giving his child a most unmerciful beating, and at the same time telling him, "you have never committed any wrong, you have never offended me at all, I only inflict this salutary discipline upon you with the view of bettering your condition, of rendering you more capable of enjoying happiness hereafter !" Such procedure in a parent, would surely be regarded with abhorrence ; and shall such procedure be ascribed to the God of holiness ? Indeed, could we, when witnessing the sufferings and agonies of the dying infant, be persuaded of the entire innocence of the little sufferer, in the view of the Divine mind, we should esteem the author of its sufferings to be a Moloch, instead of the "Holy One of Israel, who delighteth in mercy." But it is further said, that innocent brutes suffer and die, and why not charge them with the sin of Adam, as well as infants ? We answer, that the brute creation was remotely affected by the sin of Adam ; he was constituted their lord ; he was appointed a head of dominion to them ; and although he did not represent them in the covenant, yet his fall *disgraced* them, and his sin was remotely visited upon them. Any disgrace or calamity, which befalls the head of any government affects the whole body politic. "If the head suffer, all the members suffer with it." In like manner,

when "the lord of this lower creation" fell, by transgression, from his high dignity, all the subjects of his dominion were involved, consequentially, to a certain extent, in his disgrace and ruin. The brutes suffer in the sense, in which they are capable subjects of suffering. Their sufferings cannot be *penal*, because they are not proper subjects of sin, not being subjects of a moral law. But it is essentially different with infants. They stand related to Adam in a far more interesting and exalted manner. They are related to him, both as their natural and moral head. They are also proper subjects of penal suffering. They are human beings ; they bear the image and likeness of fallen Adam ; they are, moreover, subjects of the moral law of God, else they could not be received into heaven, unless we suppose an absurdity, that there are some in heaven that are not subjects of law. Hence, it is unreasonable to compare the sufferings of children to those of brutes. But if they do not suffer and die like brutes, then their sufferings and death, in their own nature considered, must be the penal effect of sin, not, indeed, their own personal sin, for they have none, but the sin of Adam imputed to them.

But we are told again, that the death of infants can only be viewed as the *consequence* of Adam's sin, and not its penal effect. The Socinians formerly contended, that death was a "consequent of nature," and that men would have died, although sin had never entered into the world. This sentiment is found to contradict the Bible so glaringly, that it is relinquished by those, who, in many respects, coincide with the inventors of it ; and the ground, on which they would stand, is, that death is in no case the penalty, but only the *consequence* of Adam's sin. And so it might be said that the incarnation of the Son of God, was the *consequence* of Adam's sin ; that the preaching of the Gospel was the *consequence* of Adam's sin ; and that the singing of the redeemed, in glory, "unto him that loved us, and washed us from our sins in his own blood," &c., was the *consequence* of the sin of Adam. But has death, especially in the case of infants, no other connection, than instances of this kind, with the sin of Adam ? If death be only a *consequence* of sin, how came the Apostle to tell us that it is "the wages of sin ?" Is it answered, that "the wages" of our personal sins "is death ?" The Apostle makes no distinction—death, wherever it appears, is "the wages of sin." And does it appear among infants, who have no personal sins of their own ? then it must

be the *wages* of Adam's sin as charged to their account.

But to disprove our position, it is again asserted, that death is a blessing to infants, as it is a blessing to all believers. We answer, that death is a blessing to believers only through the Mediation of our Lord Jesus Christ; and if it be a blessing to infants in the same manner, then it follows, that irrespective of his mediation, it would not be a blessing to them, but a curse, and consequently the penal effect of sin. But to avoid this conclusion, those whom we are opposing are obliged to maintain, (what indeed is very absurd,) that death comes to infants as a *blessing in consequence of Adam's sin*. We acknowledge that God, in the exceeding riches of his wisdom and grace, has overruled the sin of Adam and made it redound to his greater glory, and to the greater happiness of his redeemed people; but to convert death into a *blessing coming in consequence of Adam's sin*, sounds exceedingly strange! This is to represent Adam as a head of blessing and not of evil to his posterity! Here is at least one blessing for which glorified infants are indebted to the first and not to the second Adam, viz: the blessing of death! We do most heartily grant, that death is a blessing to all those "who die in the Lord." But they enjoy it as a blessing, not in consequence of Adam's sin, but as the fruit and effect of Christ's righteousness. There is, indeed, nothing penal in death to a believer; but this is because Christ has died for him, and by means of his death has robbed death of its sting. And the believer is warranted to view death as coming to him through the death of his Saviour, and consequently as a blessing. But at the same time, death, considered in its own nature, and as "reigning by the offence of Adam" and as abstracted from all consideration of the death of Christ, is a *penal evil*; is "the wages of sin."—And hence the death of infants conclusively establishes the truth of "original sin imputed."

In our *Third Argument*, it was shown, that Adam's offence had procured a judgment, or sentence of condemnation, against all mankind. There is, indeed, a difference between condemnation, or adjudication to the endurance of the penalty of God's law, and the actual infliction of that penalty. But in the *Arguments* which have succeeded, we have proved the actual infliction of the penalty, to a certain extent, upon all the offspring of Adam; we have proved that they are born into the world destitute of the im-

age of God, are possessed of a morally corrupted nature, and are disabled for meeting the requirements of the divine and unalterable law of God; which evils constitute the elements of spiritual death, and are, therefore, parts of the threatened penalty actually inflicted. And we have also proved the infliction of another part of the penalty in the temporal sufferings and death of infants. And the penalty has been thus actually inflicted on Adam's seed, on account of his "one offence." Says the Apostle, "through the offence of one many are dead;" and again, "by one man's offence death reigned by one." Rom. v. 15, 17. Has the penalty, then, been inflicted upon all, and that on account of Adam's offence, as the Apostle declares? How is it possible, then, to avoid the conclusion, that that offence has been imputed to all? Does God inflict the penalty of his law upon any of his creatures for an offence, if that offence be not legally and judicially charged to their account? To suppose such a thing would be little short of blasphemy; it would surely be a high affront offered to the character of the Holy One of Israel. It is true the penalty is not inflicted upon all, in its full extent. This only takes place in the case of those, who go down to the pit of eternal destruction. In regard to all the present generation of mankind, and in regard to all the "spirits of the just made perfect" before the throne, the penalty, so far as it embraces eternal death, has not been inflicted, but as embracing spiritual death, it has been experienced by all of these. Consequently the argument holds good; for if, in any instance, the penalty has not been fully inflicted to the whole extent of the threatening, this has been owing to the sovereign grace and mercy of the Lord our God. On the whole, then, if death, spiritual and temporal, according to the proofs offered, has "reigned by the offence of one," over all, even over infants, who have committed no sin in their own persons, how can this be reconciled to the justice of God, if there has not been a universal imputation of the guilt of Adam's first sin? To the foregoing arguments we will only add:

ARGUMENT EIGHTH.

The salvation of infants. We do not wish to be understood as maintaining, that all those who die in infancy are saved. The Scriptures make a distinction between the seed of the ungodly and the seed of believers. God is called the God of the seed of the righteous, but he is no where called the God of the seed of the unbelieving and unholy. But why this distinction, if all in-

fants, dying in a state of infancy are saved? We cannot believe that the infants who perished in the flood, when Noah only was found righteous before God; that the infants who were consumed in Sodom, when God declared, that if there had been five righteous persons in the city, he would not have destroyed it for their sake; that the infants belonging to the company of Korah, that were swallowed up by the earth; and that the infants of the daughter of Babylon, concerning whom God said, "happy shall he be that taketh and dasheth thy little ones against the stones," were all saved. The Scriptures do not direct us to believe any such thing. Are we not rather to believe that God displays his sovereignty in relation to the salvation of infants, as he does in relation to the salvation of adults? Here we are willing to leave the matter, believing that the "Judge of all the earth does right," while he is not bound "to give us an account of any of his matters." But, what is sufficient for the present argument, the Scriptures do expressly teach us the salvation of some infants. Says our blessed Lord, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Now, the *salvation* of infants presupposes them to be subjects of *guilt and pollution*. Were they not chargeable with sin, Christ could not be their Saviour. This is evident from his name—"Thou shalt call his name Jesus, for he shall save his people from their sins." And to this corresponds that heavenly song, "Unto him that loved us, and washed us from our sins in his own blood," &c. If infants have any part in the redemption that is in Christ's blood, and if they are adopted into God's family, they must be viewed as antecedently lying under the curse of the law, and as belonging to the family of Satan; for "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. iv. 4, 5. In a word, if infants are saved by Jesus Christ, they must originally possess the character of *lost sinners*; for "the Son of Man came to seek and to save that which was lost." Luke xix. 10. "I am not sent but to the LOST SHEEP of the house of Israel." Matt. xv. 24. Since infants, therefore, are *sinful, under the curse, and lost*, and their salvation presupposes all this, how can we avoid the conclusion, that Adam's sin is imputed to them, inasmuch as they have never, in their own persons, transgressed the law of God? Indeed, it is utterly impossible to escape

from this conclusion, without denying the salvation of infants altogether, or, what is equally unscriptural, denying that their introduction into heaven is owing to the obedience and blood of our Lord and Saviour Jesus Christ. And such is our confidence in the convincing force of this argument, that we would be willing to depend upon it alone for the truth of the great doctrine which we have been endeavoring to establish. Hence this, in connection with the other arguments advanced, if we are not egregiously mistaken, most triumphantly sustains the position, that "Adam's first sin is imputed to all his posterity."

Objections will be answered in our next.

[To be concluded.]

[For the Religious Monitor.]

COMMISSION OF SYNOD.

CANONSBURG, March 28, 1833.

The commission appointed by the Associate Synod of North America, at their meeting in May, 1832, met according to appointment, and was constituted with prayer by the Rev. James Ramsay, D. D. senior minister. Members present, Rev. Dr. Ramsay, Messrs. William Wilson, Donan, Murray, Walker, Scroggs, Hanna, and Clokey.

The Rev. A. Donan was chosen Moderator, and the Rev. T. Hanna, Clerk.

Papers being called for, the following report from the Board of Managers of the Theological Hall, was given in and read, viz :

REPORT.

The Board of Managers of the Theological Hall, beg leave to report : That at their meeting, on the 27th March, when the session closed, the following students were understood to have attended the lectures, viz : Messrs. Barkhead Boyd, John P. Dickey, James Henderson, William C. Pollock, Jas. P. Ramsay, and David Thompson, of the 4th year. Henry Elair, John S. Easton, Thomas S. Kendall, Alexander Y. McGill, James Patterson, of the 3d year. William Bruce, James Dickson, Samuel Douthet, William Galbraith, George M. Hall, of the 2d year. James McGill, Joseph McKee, and John M. Scroggs, of the 1st year. Discourses, which were highly approved as specimens of improvement, were delivered by all of the students except two, whose excuses were sustained. They were further examined on the Hebrew, on Ecclesiastical History, and on the System of Theology, at some length. The examination was, in every respect, most satisfactory.

WM. WILSON, *President*.

THOS. HANNA, *Secretary*.

A letter from the Rev. John Russell. Upper Canada, was read, requesting supply.— And a petition from the Session of Timber-Ridge congregation, Rockbridge co. Va., praying for supply. Read a report from the Presbytery of Miami, praying for the appointment of a missionary to Cincinnati, and also for supply.

The Rev. J. Scroggs, in behalf of the Presbytery of Alleghany, verbally petitioned for supply.

The Presbytery of Chartiers reported, that they had in their hands a call from the congregation of Kingscreek and Service, for the Rev. William M. McElwee, and requesting the commission to appoint him in their bounds, that they may have an opportunity of presenting said call.

On motion, it was then resolved, that the Presbytery of Chartiers be requested to present the call by them reported to this commission, before we proceed to make out the scale of appointments.

On motion, resolved, that the following students be taken on trials for licence, viz: Messrs Bankhead Boyd, John P. Dickey, James Henderson, William C. Pollock, Jas. P. Ramsay, and David Thompson.

Resolved further, that Messrs Henderson and Pollock be assigned to the Presbytery of Muskingum, and Messrs. Boyd, Dickey, Ramsay, and Thompson, to the Presbytery of Chartiers.

On motion, Messrs Murray, Hanna, and Scroggs, were appointed a committee of supplies.

While this committee were employed, the Presbytery of Chartiers retired to present their call; having returned, they reported that the call for Mr. McElwee was presented and by him accepted.

The committee of supplies reported;— while this report was under consideration, Mr. McElwee verbally petitioned for supply on behalf of some people in North and South Carolina. The commission agreed that such supply should be sent as soon as practicable.

The following scale of appointments, after amendment, was adopted, viz:

Mr. John Wallace, Albany, May, June; Cambridge, July, August, and September.

Mr. Thomas Wilson, Miami, April, May, June, July; Alleghany, August, September.

Mr. Horace Thompson, in the congregations belonging to the Presbytery of Carolina lying in the state of Virginia, till the meeting of Synod.

Mr. S. McLane, Ohio, April, May;

Muskingum, June; Miami, July, August, September.

Mr. Joseph Banks, Alleghany, April, May; Ohio, June, July; Muskingum, August; Alleghany, September.

In the event of licence:

Mr. David Lindsay, Muskingum, May, June; Alleghany, July, August; Ohio, September.

Mr. B. Boyd, Chartiers, May; Muskingum, June; Ohio, July; Philadelphia, August, September.

Mr. J. P. Dickey, Chartiers, May; Ohio, June; Philadelphia, July, August, September.

Mr. James Henderson, Miami, May, June; Muskingum, July, August; Ohio, September.

Mr. Wm. C. Pollock, on the Missouri Mission, till the meeting of Synod.

Mr. James P. Ramsay, Chartiers, May, and till the meeting of Synod.

Mr. D. Thompson, Alleghany, May, June, July; Ohio, August, September.

On motion, resolved, that the minutes of this Commission be published in the Religious Monitor.

Adjourned. Closed with prayer.

[For the Religious Monitor.]

AFRICAN COLONIZATION.

To the Editor of the Religious Monitor.

SIR—Having seen a notice in the newspapers, a few days since that the use of the Assembly Chamber had been given to Mr. R. S. FINLEY, an agent of the *African Colonization Society*, and that he would deliver an address in the evening, with the design to promote the objects of that Society, I was induced to attend; and being pleased with his remarks, I took down at the time a brief outline of some of the topics discussed, which I herewith send for publication. If you judge them of sufficient importance, for a place in the Monitor, they are at your disposal. Yours, &c.

A.

Mr. F. first traced the origin, progress, and present state of African Colonization.— Sixteen years ago a few individuals, about twenty, met, for the first time, in a private apartment in the city of Washington, to take into consideration the condition of the people of colour in the United States; and some of these met more from a principle of curiosity, than from a hope that any thing useful would be accomplished. At this meeting, however, a society was formed, with

with the object to colonize, with their own consent, at some suitable point on the coast of Africa, the free people of colour of the United States, free of expense.

No sooner were the objects known, than an organized opposition commenced; talents were enlisted, and elaborate books issued from the press. The north saw in it an attempt to fasten slavery for ever upon the country, by ridding it of free people of colour; the south saw in it a yankee trick to abolish slavery. The politician saw too much of religious fanaticism in it, and the Christian too much of politics.

He had come here at the request of the New-York Auxiliary Society; and he should merely attempt to state some facts, and throw out some hints necessarily desultory, with a view to furnish his audience with matter for reflection on this important subject.

Forty years ago, the friends of emancipation were compelled to prove, before the British Parliament, by facts submitted under oath, *that the African was a man*. Twenty years ago, thousands were imported into the United States; and there were at this time many wealthy individuals, residing in the eastern states, who had obtained their wealth by this traffic.

The great objects of this society are, to abolish slavery, to rid this republic of blacks, to establish a free republic, and a Christian nation, from Sierra Leone to the Cape of Good Hope. But we are accused, said he, of enthusiasm. The object was worthy of the greatest enthusiasm.

The colony which has been founded, is now ten years old, cost \$150,000; and in the 11th year of its existence its exports amounted to the whole of its cost! It is true the profits of these exports have not gone into the pockets of its founders; they are actuated by more exalted motives; but they have excited the attention of the merchant; and they furnish evidence that the colony must succeed. In the history of the world, no parallel is to be found of colonization equal to this. It was 28 years before the colony of Jamestown, in Va., arrived to a state equal to that of Liberia at the present time, and it was several times destroyed.

It has already accomplished a part of its object, which is, to restore to Africa 2,500,000 of her exiled population, among many of whom the inquiries have already gone abroad, Shall we go? Will the natives receive us? Will the soil support us? And 3,000 had already gone!

It was a fortunate circumstance for the colony, that our northern coloured people

were opposed to going to it. They generally live in large cities, and are not trained to those pursuits necessary for colonists; besides, their constitutions are not well adapted to the climate, as are those of the south.— And if a large number of this class had gone, the result, in the early stages of the colony, must have been destructive. They would follow as soon as any good could be accomplished by their going. The enemies of emancipation have told them frightful stories, resembling nursery tales, and of some dangers that are real. But these were constantly diminishing.

We have made all we could out of the black man. He has no reason to believe us. It is with the utmost difficulty his confidence can be obtained; hence many of them believe this colonization a scheme of the whites to make more money out of them.— This position he illustrated by several examples.

Lot Cary, a Virginian, would hereafter hold a conspicuous rank among the most distinguished men of any country. He had been a slave; had purchased his own freedom, and that of his wife and children. Had acquired an education; had become a useful and successful preacher of the Gospel; had been settled in a congregation of 1300 members; and had formed a society in his congregation to send a missionary to Africa, at the time the colonization society was formed. No sooner had he heard of the formation of the society, than he repaired to Washington, proposed to its founders to go to Africa. Some influential men, friendly to him, endeavored to dissuade him from so impracticable a design, but to no purpose. They mentioned to him the great dangers attending such an enterprise at that time, and urged upon him his useful and respectable standing in Virginia. Said he, "I belong to the African race. They are my brethren; for them I labor. And what will all my efforts avail here. It will simply extort from the white man the declaration, that Lot Carey is a very clever *negro*! I will go where I can be respected for intelligence and moral worth." He went. And at a time when the colonists were apprehensive of sudden destruction; when the hope of the governor had expired, he urged Carey and the colonists to leave. "No," replied the intrepid man, "I have planted the standard of liberty, and by it will I stand or fall." He remained, and afterwards became a soldier, and waged war against the slave traders.— It was by the exertions of such noble minded, self denying men, who sought the good of

their race, that the colony had been founded, and it was by the exertions of such men it would continue to flourish, till the African goes free.

A slave, a native of South Carolina, had runaway, come to Philadelphia, and the Quakers paid for his liberty. He remained there three years; at the end of which he had fifty dollars—went to Liberia, was made high sheriff, and in three years had accumulated a property to the amount of \$20,000—had become the master of a brig, with which he had made three trips between Philadelphia and Liberia, during the last year. Six vessels were now on the stocks building, and will speedily be employed in commerce between this country and the colony. And such facts as these showed conclusively the effect that must follow. When the African sees ships from his native land, manned by his brethren, and conveying back wealth, civilization, liberty and religion to his native country, can it be doubted that he will seek that country with an impetus that cannot be resisted? He illustrated this view of his subject by a reference to the history of Jacob's family. When his son's brought word to the Patriarch that Joseph lived, and not only lived, but was the governor of Egypt, he believed them not; the news was too good, too improbable, to be believed. But when he saw the carriages his son had sent to convey him into Egypt, his unbelief was removed, and he hastened to his son. In like manner, the Africans, though they believe not now; yet when they shall see the ports of the United States whitened with the canvass of Liberian shipping, will not their unbelief be removed? Who can doubt it?

By this means alone can slavery be abolished. The slave and his master must be separated. To break the tie that binds them, and leave them together, would be destruction both to masters and slaves. He had visited every state in the Union—he had addressed masters and slaves on this subject in the city of New-Orleans; where a few years ago, such an act would have cost a man his life. Some who had at first looked favorable upon the society, as merely designed to rid the country of free people of color, which they regarded as dangerous to slavery—had changed their minds, and become most hostile, seeing its inevitable tendency is to emancipation. People holding slaves, understand the subject better than the non-slave holding states, and they look now, to a man, upon the society as a measure for emancipation. Hence, there is not a friend to the society, among the holders of slaves,

who is not also an advocate for emancipation; because they already see and know that it will eventually effect emancipation.

He next illustrated his subject by a number of incidents, which he said he had selected from the most numerous class, bearing on the subject; from which he inferred that the south are not afraid of the slaves. It is the sympathy of the whites among themselves holding slaves, that they dread. Some among them began to manifest a squeamish conscience on the subject of slavery, and some would emancipate in the face of all opposition. They could not now keep them from emancipating. A. emancipates, and it is applauded as a magnanimous act, and B. scorns to be considered less magnanimous than his neighbor. Hence two or three emancipations produce intense excitement, as far as known; because no people are more influenced by magnanimous impulses, than those of the south.

This accounts for the desperate efforts made by the decided advocates of slavery to prevent their slaves from receiving religious instruction; because, this raises them to the sympathies of the white man. One of this class told me, (said Mr. F.,) that he was compelled to flog his slaves for Psalm singing. Desirous to know the cause of this, I inquired if a slave was made worse by Psalm singing. He replied in the negative; but he is raised to the sympathy of the white man. And what is the consequence of all this? Some canting Methodist will emancipate; this step will be followed by some weak woman, and then by others who have caught the fanaticism, and then we shall be compelled to emancipate, or be charged with meanness, and lose all character and standing in community.

But we are confidently told our scheme is impracticable. Four years ago we were asked, How many do you send out in a year? The answer was, one hundred. How great is the increase? The answer was, 50,000. Well, if you send out one hundred per annum, and the increase is 50,000, when will you rid the country of blacks? After tauntingly putting this question, these wiseacres considered the matter settled. But we reply to them, that we sent out last year 1,200; more than double the number of the year before; and we have every prospect of doubling the present year. Now, if we double the number every year, how long will it take not only to carry out the increase, but the 2,500,000 of the old stock?

But again; we are told that all the merchant vessels in America, cannot transport

the colored population to Africa. Now, let facts be submitted. During the last year, 200,000 emigrants landed on the North American coasts, chiefly from the British dominions and dependencies; a greater distance from us than the coast of Africa. At the port of New-York alone 60,000 landed, and all this in the ordinary course of commerce, without any extraordinary efforts or circumstances. And during the past year, *miscreants, pirates*, have transported, from the coast of Africa, and sold into bondage—100,000 of her oppressed, unoffending children. With what shadow of truth, then, is it asserted that the colored people of the U. States cannot be transported to Africa?

But we are again told, your leading politicians, your great men are against you, and you can accomplish nothing. We have two classes of great men, one few in number, really great men; who, having discovered the path of duty, keep it in a strait and onward course; against them, the commotion of the interested, and the waves of faction dash in vain. Another more numerous class, trim their sails for every popular breeze—calculate the chances of success irrespective of right or wrong, of public calamity or prosperity. But in a country like this no other class follows so close in the wake of public opinion; therefore, the instrumentality of such may safely be calculated upon.

Is there, then, nothing in this cause worthy of enthusiasm? Is there nothing here to enlist the interest of Americans? Is this country worthy of no effort for its preservation? Are we to look tamely on, and behold the catastrophe approach, which will inevitably involve both master and slave in one undistinguishable gulf of ruin, and make no effort to stay its progress? Shall we behold the door of hope opened not only to ourselves; but to one of the four great divisions of the globe, and make no effort to enter it? We will not—we cannot—believe this!

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A VINDICATION OF THE SCOTTISH COVENANTERS: CONSISTING OF A REVIEW OF THE FIRST SERIES OF THE TALES OF MY LANDLORD.

(Continued from page 632.)

We flatter ourselves that we have, in the preceding part of this review, sufficiently proved that the author, in his representation, has discovered glaring partiality to the persecutors of the Presbyterians, by veiling their cruelties, and by presenting their characters in a favorable but false light. We now go on to shew, that he is guilty of injustice,

equally glaring, in the view which he has given of the character and conduct of the oppressed and persecuted Presbyterians.

In drawing the character of the persecutors, the author used no small art, and we found it necessary to attend to the nicer touches of his pencil, by which he blended light and shade together, and softened the harsher features of his portraits. But here he has, in a great measure, saved us the trouble of minute inspection. No one can be at a loss to perceive, at a single glance, the characters in the Covenanted group. They are not greatly diversified; their features are few; they are strongly marked, and the colours are laid on with no sparing or delicate hand. In general, they are either fools or madmen, or hypocrites and rogues, and for the most part they are a compound of both. Look upon them, and you instantly recognise the puritan and precisian. Approach nearer, and examine them more narrowly, and you find them to be wild enthusiasts, and gloomy fanatics. They express themselves, even in their ordinary conversation, in a strange, ridiculous, and incoherent jargon, compounded of Scripture phrases, and cant terms peculiar to their own party-opinions and ecclesiastical polity. They are utterly destitute of all knowledge of civil rights, and of any enlightened regard to the principles of political liberty. They are of disloyal principles, and rancorous in their political hatred. They are enemies to all elegant studies, as well as innocent recreations. Amidst all their affected preciseness, and claims to superior godliness, they are selfish, and do not scruple to have recourse to base and wicked means to advance the cause, or to promote their own interest—They are as much disposed to persecute as their adversaries. They are destitute of military talents, and shew themselves as incapable of vindicating their claims in the field, as of recommending themselves to the government by the moderation and mildness of their behaviour. In fine, many of them have imbibed the principles of assassination, and are prepared to act upon them.

Except in the last-mentioned particular, this is the character which the author gives of the Presbyterians, both indulged and non-indulged—the only difference between the two classes consisting in the higher degree of extravagance and enthusiasm displayed by the latter. To relieve the mind in some degree, in contemplating this bloated and unsightly picture, the author, by a singular exertion of candour, or of compassion, has condescended to admit, at some

distance from the gloomy group, *one* rigid recusant, who yet retains the humane and social affections, in the person of a poor widow. Morton cannot be considered as an exception. He was a Presbyterian neither in principle nor in spirit; he joined them from accident and irritation; he was never happy till he was delivered from their society, and found himself under the protection of the amiable and accomplished Claverhouse; and as long as he was among them, he was unable to find an individual with whom he could sympathise, but the liberal-minded Buddie Headrigg, who often, "though with less refinement, was following out a similar train of ideas," and who alone was capable of understanding his "chartered rights as a freeman." To give his summary account of the Covenanters—"One party declares for the ravings of a blood-thirsty madman; another leader is an old scholastic pedant; a third"—the poor child durst not proceed farther, for fear of Balfour, who finished the sentence for him—"is a desperate homicide, thou wouldst say, like John Balfour of Burley." Did we think the author as weak as he has made his hero, and had we been alone with him, as Burley was with Morton, we would have been disposed to have taken our leave of him with the words that follow in his narrative; "I can bear this misconstruction without resentment." But as he has said more than he has put into the mouth of his silly "stripling," and as the cause is before the public, we must have a few serious words with him on this subject before we can agree to separate.

The good people of Scotland, who inherit any portion of the spirit of their fathers, will no doubt be amazed to see those whom they have been accustomed to revere as patriots, and to venerate as confessors and martyrs for truth, now held up to derision as mad enthusiasts, and reviled as hypocritical and murderous ruffians. Even those who, from their peculiar sentiments, do not sympathise deeply with these feelings, will be shocked at the profane levity with which the most sacred subjects are exposed to ridicule, and will feel themselves at a loss to account for such a singular and daring attempt. But such as are acquainted with the history of former times, and have been attentive observers of the changes that public opinion has lately undergone, will not be surprised, nor think that any strange thing has happened. They have for some time anticipated an attack of this kind, and therefore are not altogether unprepared for meet-

ing it. They know that it is only the overflowing of that gall and spite against the reformation-principles of Scotland, religious and political, which has always lodged in the breasts of a certain faction, and which has burst forth in consequence of the removal of those restraints by which it was long reluctantly pent up, or forced to vent itself in secret. They can trace the causes which have led to this eruption. They see them in the force with which the current of public opinion, impelled by recent events, has been directed into the old channel of hereditary rights and royal legitimacy, to the overbearing and carrying away of all well-grounded jealousies of arbitrary power, and slavish non-resistance. They see them in the progress of infidelity, which natively generates a contempt for religious reformers, and which disposes its votaries, whatever their political sentiments be, secretly to rejoice at whatever lowers the reputation of such men, and to view with indifference, if not with hostility, all struggles for the rights of conscience, provided they are combined with zeal for the preservation of a particular creed, or form of ecclesiastical polity.—They see them, in the adoption, by different parties, of religious opinions very different from those which were once almost universally embraced in Scotland, and especially of that opinion, common to almost all of them—that "religious and civil concerns ought to be completely separated"—a principle which lays the proceedings of our reforming and suffering ancestors to easy attack, and upon which it will be found impossible satisfactorily to vindicate their conduct. In fine, they see them in the overweening conceit of the present age, by which it is disposed to wrap itself in its own fancied acquisitions and doings, and to undervalue those that preceded it; as if there had been nothing good and great before we were born; and as if all the knowledge and all the privileges, both political and religious, which we possess, had been acquired by our own exertions, or communicated to us immediately from heaven, without being transmitted to us by the faithful contendings, and the blood, of those who lived in former times. All of these causes, we are of opinion, have contributed to induce the public to favour or wink at the more partial and sparing attacks which the author of the work under review, along with other writers of the same stamp, has formerly made on the character of our religious forefathers. And having felt his ground, and ascertained that the danger is not great, he has been encour-

aged to make the present attempt. Whether it shall succeed altogether according to his wishes, or whether the event may prove that he has been too sanguine in his expectations, it is not for us to determine.

We repeat it—we were not startled at the picture of our persecuted ancestors presented to us in the *Tales*. It was not new to us; we had often seen it before. We could recognise every feature. There is only an alteration in the costume and border-work, and a slight softening of the colours, to adapt it to the taste of the age. In all other respects, the author has faithfully copied his great originals. This is not the first time that the enemies of the Whigs, or Presbyterians, have “said all manner of evil falsely against them.” None can be ignorant of this, who is acquainted with the writings of court sycophants during the reigns of the two last Stuarts, and of the High Church and Jacobitish faction after the Revolution, in England, Ireland, and Scotland—who has read the speeches of Jeffries and Mackenzie, or consulted the pages of Butler, Dryden, and Swift, of Colvil, Pitcairn, and Rhind. “’Tis difficult to name that ill thing which a Heylin, a Hicks, a Lessly, a Sacheverel, a Calder, or some other very reverend divine of the like probity, has not writ of them, or imputed to them. Who were the instruments that procured the Spanish Armada to invade England in 1588? The Whigs. Who burned London in 1666? The Whigs. Who piloted in, and assisted, the Dutch to burn the English fleet at Chatham? The Whigs.—Nay, who crucified Jesus Christ? Who but the Whigs? The very children are taught to lisp out that. *Calves-head feasts* are with these authors true history. Why? Because one of themselves wrote it, and the rest cite it; and who dares doubt it after that?”*

In support of the justness of his statements, and even of the very language which he has employed, our author can appeal to high and learned authority. “This I am sure of,” said Lord Chief Justice Jeffries, “lying is as much the talent of a Presbyterian, as it can be of a Papist, nay more; for it is as inseparably incident to a Presbyterian, (and such snivelling, whining, canting knaves,) to lie as to speak. They can no more forbear lying than they can forbear speaking; for, generally, as often as they do the one, they do the other.”†—“We

know well enough, (said the same enlightened and liberal-minded judge, on another trial,) you snivelling saints can lie. When people come to gild over their bitter pill of sedition, it is always under the pretence of religion. It is well known, these (the preachers) are the bell-weather of the faction, that, under pretence of religion, come there to incense the people to commit all these villainies that sometimes they are, incited to do, as we know. How many of them stand now convinced by outlawry, for that bloody treason (the Rye-house plot?) I won’t say all parsons, but generally all of them dissenters; and we know these are those base profligate villains always made use of in these base sinks of rebellion. And they are the common sewers of faction, these conventicles are, and of treason and conspiracy against the government in church and state.”*—“When once they had begun to pick and cull the men that should be returned for a purpose, and got this factious fellow out of one corner, and that pragmatistical, prick-eared, snivelling, whining rascal, out of an other corner, to prop up the cause, and serve a turn, then truly people’s causes were tried according to the demureness of the looks on the one side or the other, not the justice of the cause. So, if I have a mind to talk against the government, I will not do it aloud, and speak what I mean openly, but I will whine, and snivel, and cant—and under this sort of snivelling, canting, sly rate, do a man any injury whatever.”† On the trial of Algernon Sydney, the same judge said, “This book contains all the malice, and revenge, and treason, that man can be guilty of; and the way he makes use of, he colours it with religion, and quotes Scripture for it, too; and you know how far that went in the late times—how we were for holding our king in chains, and our nobles in fetters of iron.”‡—Mr. Baxter having pleaded, on his trial, that he was moderate in his principles respecting Episcopacy, his Lordship exclaimed, “Baxter for Bishop! that is a merry conceit, indeed!” And his counsel having referred to a part of his writings, “Ay! (said Jeffries,) this is you Presbyterian cant; ‘truly called to be bishops,’ that is himself, and such rascals, called to be bishops of Kidderminster, and other such like places; bishops set apart by such factious, snivelling Presbyterians as himself; a Kidderminster bishop he means, according to the saying of a late learned

* Anderson’s Defence of the Presbyterians, p. 4, where the authorities are given.

† Howell’s State Trials, vol. x. p. 1304.

* Howell’s State Trials, vol. x. pp. 224, 240, 257.

† Ibid. pp. 366, 370.

‡ Ibid. vol. ix. p. 393.

author, 'and every parish shall maintain a tythe-pig metropolitan.' Richard, Richard, dost thou think we will hear thee poison the court? Richard, thou art an old fellow, an old knave; thou hast written books enough to load a cart; every one is as full of sedition, (I might say treason,) as an egg is full of meat: hadst thou been whipt out of thy writing trade forty years ago, it had been happy. He is as modest now as can be; but time was when no man was so ready at, 'Bind your kings in chains, and your nobles in fetters of iron,' and, 'To your tents, O Israel!' Gentlemen, for God's sake, don't let us be gulled twice in an age!"*

Nor does our author want worthy and pertinent precedents in Scotland. It would be easy to produce numerous examples, to shew that our Scottish statesmen, and judges, and prosecutors, were not behind Jeffries, in moderation and clemency, and elegance of mind and manners. Rebels, fanatics, and madmen, were the mildest words which they employed, in speaking of the Presbyterians. The indulged they called moderate fanatics; the non-indulged, wild or mad-cap fanatics. When they dealt with the latter, they aggravated their offence by referring to the conduct of their more moderate brethren; and when the former incurred their displeasure, by transgressing any of their arbitrary restrictions, or scrupling at any of their ensnaring oaths and bonds, they with great liberality told them, that the mad-caps were the most consistent men, and that they ought to betake themselves to the hills. We find the Lord Chancellor telling a prisoner on his trial for life, though a gentleman by birth, that he was "not a Scots-man, but a Scots *beast*." We find him inveighing against a respectable minister, who had done nothing against the laws, as guilty of "a moral sin, a crime that was sufficient to damn him," because he hesitated to own that the Prince of Wales was the son of James, and heir to his crowns. And when the minister said, "I hope there is more mercy with God, than to damn me for ignorance and weakness," we find him replying, "It is enough to damn you, and a thousand with you; for by your calling this in question," (he had not even called it in question,) "you are guilty of their sin and damnation who follow your example."† "Linthgow's soldiers" were declared to be good enough jurymen "for fanatics;" and we find Sir George Mackenzie, the King's Ad-

vocate, threatening that he would have recourse to them, when certain juries did not find the prisoners guilty at his direction.*—On the trial of Sir Hugh Campbell of Cessnock, a witness, upon whom the court chiefly depended, having retracted, when put to his oath, what he had said against the prisoner in his precognition, the gentlemen present could not refrain from expressing their joy. Upon which the Lord Advocate said, "that he had never heard such a Presbyterian roar, except on the trial of Shaftesbury; that he had always a kindness for that persuasion, till now that he was convinced in his conscience, it hugs the most damnable trinket in nature."†

Nor are the author's precedents and authorities confined to the period anterior to the Revolution. When they were restrained from torturing and murdering the Presbyterians, the Scottish Episcopalians and Jacobites, abusing the lenity of a new and tolerant government which they eagerly sought to overturn, took up the pen, and, with hands yet besmeared with the blood of their countrymen, employed it in writing against them calumnious invectives, and scurrilous lampoons, which they industriously circulated in England, where the facts were not known, with the view of instigating the English church to take part with them, first in preventing, and afterwards in overturning, the establishment of Presbytery in Scotland.‡ The authors of these pamphlets

* Howell, vol. viii. p. 364.

† Wodrow, vol. ii. p. 642.—There was a close correspondence between the Lord Chief Justice of England and the Privy Council of Scotland, who reckoned it incumbent on them to express a formal approbation of his *bloody campaigns*, and to request his aid in apprehending and delivering up to them such Scotsmen as escaped from their vengeance. This appears from an Act of Council, December 3, 1684. "The Advocate representing how ready Judge Jeffreys was to join with the Council for support of the government, it is recommended to him to signify to the Judge, the great resentments [sense] the Council had of his kindness towards this kingdom, in giving his concurrence against such pernicious rogues and villains who disturb the publick peace, and desiring he may cause apprehend the persons of hiding and fugitive Scotsmen, and deliver them securely on the Scots border, to such as shall be appointed to receive them."—Wodrow, vol. ii. p. 350.

‡ "That which is determined concerning 'all them that will live godly in Christ Jesus,' that they 'must suffer persecution,' is, and hath been, the lot of the Presbyterian Church of Scotland; and a generation of men have thus exercised her for many years, by severities hardly paralleled among Protestants. And now, when their hands are tied, that they can no more afflict her, their tongues and pens are let loose to tear her without mercy, by the most virulent invectives, and the most horrid lies and calumnies that their wit can invent.—Besides this pamphlet, several other prints have been emit

* Howell's State Trials, vol. xi. pp. 499, 501.

† Cloud of Witnesses, p. 54.—Wodrow, vol. ii. p. 642.

were so impudent and brazen-faced as to deny that Presbyterians had been subjected to persecution for their religious opinions, and, at the same time that they were pleading for a toleration for themselves, to justify all the intolerant and barbarous measures of the two preceding reigns. "He relates (says one of them) the sufferings of the Presbyterians in the late reigns; and this indeed is the general cant and grand topic of many of their former and present pasquils against the Episcopal clergy; whereas they should rather reflect on the then state. Such as suffered, were criminal in law; and even hundreds were winked at, and pleaded for by the clergy, who might have divulged and accused them. I could enlarge on this head; but Sir George Mackenzie has so baffled the Presbyterian plea, in his *Vindication of the Reign of King Charles II.* that it is needless to say any thing till that book be answered; in which, if I remember right, he hath this passage, None died for a principle of religion, unless it be a religious principle to dye for actual rebellion."* Leaving England to answer for itself, (says another,) our author can adduce no instance in Scotland, of either man or woman, who, after the Restoration until the Revolution, was either severely used, or put to death,

ted by these men, containing partly historical passages, full of lies and reproaches, and partly false and spiteful representations of our principles and way; to which an answer, such as they need and deserve, shall ere long be given, if the Lord permit. That this hath not sooner been done, hath been in a great measure caused by the multitude of matters of fact narrated in them, said to be done in divers places of the nation, far remote from one another, to all which it was necessary to send for getting a true account of these things, and there being but one copy of each of these books that we could find in all Scotland, the several passages for the diverse parts of the country, behoved to be transcribed. In this matter, our adversaries have used a piece of cunning, which is, that these books were spread in England only, where the things contained in them could not be known nor examined; but in Scotland, (where most readers could have discovered the falsehood of their allegations,) there never was one of them to be found in a bookseller's shop.

But *veritas non querit angulos*." *Vindication of the Church of Scotland*, (by Principal Rule,) Preface, 2d edit. 1691.

When one of the party endeavoured to apologize for this, by alleging that they had not the liberty of the press, nor of importing books, the same author replied, "Those of their railing pamphlets which have been imported were never challenged, none ever came to trouble for them, though we well know who brought them into the kingdom."—A just and modest Reproof to a pamphlet called *The Scotch Presbyterian Eloquence*, p. 34.

* Short Charier of the Presbyterian Spirit, p. 6. 1703.

merely on account of their persuasion."* Indeed, this last writer very plainly intimates, that Presbyterians might expect the renewal of the severities which they had lately endured, if ever Episcopacy was restored. "Though a toleration be granted, (says he,) perhaps Prelacy will not be restored; and although Prelacy should be restored, yet Presbyterians (if they please) may forbear to rebel, and so save themselves from scaffolds, imprisonments, and banishments: And so all the author's large harrangue on this head is nothing else but ridiculous stuff."†

ADDRESS TO PATRONS.

In concluding the ninth volume of the *RELIGIOUS MONITOR*, the publisher deems himself called upon to address a few words to its friends and supporters; although he does so with diffidence. It is by no means agreeable to address the public on a subject, into which personal considerations appear so necessarily to enter.

But there seems to be a kind of relationship between a publisher and his patrons, by which the latter have a claim on him for a statement of facts connected with his publication, that will furnish them with some data, from which they can judge of the extent to which their patronage should be given.

How far the *MONITOR* accomplishes its avowed objects, is not for us to say. Whether it contributes in any good degree to confirm the minds of the people in those principles for which the Associate Church has lifted up a testimony, and which she is under superadded obligations to maintain, at every hazard: or whether it is a helper of their faith and joy: or whether it tends to form

* Toleration Defended, p. 10. 1703.

A writer already quoted has said with great justice, that such assertions are made "with the same brow, that Maingurg and other French Popish writers do affirm, that all the Protestants who lately in France turned Papists, did turn voluntary, without any compulsion; and that no rigor nor persecution hath been used to move them to this change. This is a degree of effrontery, of bidding defiance to truth and the God of it, of bold imposing on the reason, yea, and the common sense of mankind, that the world doth purely owe to this age, and to Jesuitical obduration of mind. Wo to posterity, if they be abused with such false history! It is little honesty to transmit such things to after ages; but it is the height of impudence, to publish them among such as were eye-witnesses of them, and among whom the sad effects of them remain with grief and smarting to this day."—*Vindication*, ut supra, p. 20.

† Toleration Defended, pp. 13, 19.

any additional connecting link, between the different sections of our church, are questions which must depend on the blessing of God; and must be judged of, not by us, but by others. That these are some of the ends we have in view, is certain.

As to the best means for promoting these ends, there will necessarily be a difference of opinion, among our supporters, according to their habits, tastes, education, and different degrees of attainments. The aged believer, long trained in the school of Christ, who has passed on from first principles to greater perfection in knowledge, and who has learned from many conflicts, to wield the sword of the Spirit dextrously against the adversary, will be likely to look with less interest on whatever savors not of "*strong meat*." On the other hand, the less experienced with buoyant spirits, and high hopes, cannot see the necessity either of the length, or of the minute distinctions, which he does not understand, or of the pertinacity of adherence to things in his estimation trivial, that distinguish so great a portion of the articles published in the Monitor. He has as yet only begun to learn his lesson, and will soon find, often to his sore amazement, that he has been thrown down for the want of a practical knowledge of some of these *despised trifles*. Every word of God is needful; and to his people it is precious.—Esteem for the word of God is the most distinguishing mark of the believer. From which we may learn, that something is wrong in that individual, or that body of professed Christians, where a single particle of Divine truth is lightly esteemed.

A cursory view of the present *ecclesiastic* and *political* condition of the United States, may impress us and our readers with the importance and necessity of holding fast the things already attained, "lest at any time we should let them slip:" and also of making more vigorous exertions, as God in his providence gives opportunity, to extend the doctrines of the Reformation, both from the pulpit and the press; lest the remembrance of them depart from the land, and leave in their stead either the vain philosophy of Germany, or the more pestilent superstition and Monkish despotism of Spain and Portugal. And this unpleasant task we will attempt:

1. The first thing that presents itself to the attentive observer is the gross ignorance of the people on religious subjects, and their great neglect of religious duties. It is true the scriptures are extensively circulated; but the great mass do not read them unless

it may be to fortify themselves with some Infidel cavil. It is true we have numerous places of worship, but comparatively few attend them. True we have Sabbath schools, but family and catechetical instructions have nearly ceased. And as for family religion, it is a cumbersome and antiquated custom, well enough for the fanatical and narrow-minded. But no one who has imbibed the liberal spirit of this age thinks of advocating such a custom.

2. False doctrines among the great body of those who pay some attention to religion. Without attempting to enumerate the gross heresies which it is well known are urged upon the people, let one important practical point suffice to illustrate our position, to wit: the prominent place given to *feelings* as evidential of grace. No one at all conversant with his Bible can be at a loss to determine, that, under the garb of feelings, the most dangerous and extensive counterfeits of the Holy Spirit, are palmed upon deluded people for a work of grace. It is true that a work of grace in the soul produces deep and elevated feeling; but this kind of feeling is always controlled by the written word; and never clashes with it; it is a permanent principle; and rises in degree as the light of divine truth shines into the soul. This is the instrument in the hand of the Spirit, by which true feeling is generated, increased, and carried on to perfection. But we have feelings in our day, avouched by many to be the effects of a work of grace, running counter to the most obvious dictates of divine revelation, and, in some instances, to those of natural religion. Their fruit is confidence, boasting, and reliance on instruments. The ancient land marks disappear before them; foundations are broken up; and confusion succeeds to order. The necessity of the Spirit's work is totally denied; and if any agency is attributed to him, it is not that ascribed to him in the scriptures.

3. *New measures*. The ordinary means of grace established by the Lord Jesus, to be continued in the church till the end of time, are no longer deemed adequate by a great proportion of professing Christians. And these new *measures* or means are canvassed, adopted or rejected according as their inventors suppose they will *take* with the people, without any great attention to the rule of the word. They seem to originate in some such principle as that held by the Pharisees, to wit: that doctrines may be dispensed with in order to make converts, which is condemned by our Lord in Matthew, v. 19, and xxiii. 15. The Pharisees made the

highest pretensions to holiness and good works, and attachment to the law of Moses; and yet they taught, says Dr. Gill, quoting from the Jewish Doctors, "that any one of all the commandments might be transgressed, in order to turn many to their religion." They coveted to make proselytes, "because hereby, either they strengthened their own party, or filled their purses with their substance, or got applause or credit among the common people; for the making a proselyte was a very great action, and is ascribed to the patriarchs Abraham and Jacob, and made equal to creation." Now, at the present time, it is more than insinuated by our new measure men, that we are to test the validity of ministerial claims, not by the "law and the testimony," but by the number of proselytes made! The application is so easy and direct, that we leave it for the reader to make.

And further; the similarity of their views and practices approximates so near to those of Popery as to fill any intelligent friend of the Reformation with astonishment. The only important difference to be discovered between them and the Papists, is, that they have no *visible* head of influence. And this deprives them of that concert of action, on which they so much depend; and which they advocate on all occasions. Now, compare this with the rapid advances of the "man of sin," and sufficient cause appears for alarm. The barrier that separates them is already so feeble that individuals are beginning to pass it;* because Popery possesses a visible head, and is admirably calculated to furnish that "*union of mighty effort*," which our new measure men prize so highly. Do not these circumstances necessarily tend to a union with Roman Catholics? The new measure men have abolished their former church order, so far as they possessed any; and is not the consequence at which we have hinted inevitable? Men will not long remain in a state of total disorganization; and as they have rejected that organization marked out in the Bible, what other presents itself so suitable to their views, so powerful to controul the minds of men by a human instrumentality?

If, turning from the church, we take a view of the *political* condition of the country, we are presented with a scene equally repulsive. Because,

1. *Of the growing indifference to civil liberty.* The generation that toiled and

suffered to place this country in the front rank of nations has passed from among us. We enjoy the fruit of their labors, but have forgotten that the same piety, virtue, and self-denial which achieved our liberties, must be exercised for their preservation. But within a few years, the great mass have engrossed their attention in the pursuit either of wealth, or a giddy round of pleasures; nor are they, in general, scrupulous as to the means employed in the pursuit of these objects. They resemble, in many respects, the Roman people in the last days of the republic, whom Juvenal describes as "reduced to think of two things only: their bread and the games of the circus." And, on the other hand, among leading men there is a thirst for power and place which swallows up all the higher considerations of patriotism and public good. Under the Emperor Augustus, the first tyrant that arose in Rome, after the overthrow of the republic, Tacitus says, "the leading men were raised to wealth and honors, in proportion to the alacrity with which they courted the yoke." In like manner men are now rewarded with offices and honors, in proportion to the alacrity with which they court every corrupt faction and laud, in some cases, with impious praise those who are above them on the political ladder. This leads me to remark

2. That politicians look upon *Popery* with complacency; as admirably adapted, from its concert of action, for their purposes.— They have already commenced using it as a stepping stone to political power. This fact is so well known in our principal cities that none deny it; and few have moral courage sufficient even to avow it. Because, he who mentions it is thrown into an awkward attitude. Either he is accused of using religious controversy for the promotion of a political party, or of abandoning his political friends because they will not establish a religious test to govern themselves as a political party, when the constitution, which is supposed to define the whole duty of politicians, furnishes none for their government as citizens. In several large cities, the political scale preponderates in whatever direction the Papists move.* And the demagogue who rides into power in this manner; gives them such favors as they demand for their votes; and thus his Catholic supporters have the

* We had a striking illustration of this position in the cities of New-York and Philadelphia, at the last Presidential election; in the former, they went for one candidate, in the latter for another. Hence the overwhelming and opposite majorities in these cities. Catholics always move in a body at the nod of their leaders.

* Some of the *new measure* people have joined the Roman Catholic church; in this city, a number recently.

benefit of his official influence, whatever that may be.

3. The encouragement given to Catholics to migrate hither, and become naturalized citizens of the United States. In the city of New York, \$50,000 (some say \$100,000) are annually appropriated for the support of foreign paupers, nine-tenths of whom are Roman Catholics. And in the month of October last, from the best information that can be obtained, about 2,000 were naturalized in the cities and villages along the Hudson river, and the expense of this naturalization was mostly paid by the contributions of politicians. This state of things is well understood by the Catholics in Europe, and hence they make corresponding exertions to take advantage of them. But our own people who are to be made the victims, will believe nothing on the subject. They ridicule the idea that Popery can succeed in this country; but they forget the under current running among the people, which does not appear from the public press, the usual source for judging of the shape and pressure of the times. Because our constitution guaranties the rights of conscience, they think all safe, forgetting that that very guarantee rests on the popular will. The Papists have calculated all these things, and hence their unbounded professions of republicanism—their astonishing success in worming themselves into favor with the people, in bending infidelity, profanity, and every corruption to subserve their schemes, till they acquire sufficient strength to strike a decisive blow. By their claims for political services they have already succeeded in obtaining a large appropriation of public money for their Orphan Asylum, in the city of New York, directly against the constitution.—They have recently made an effort in this city to obtain public money for one of their schools, but failed, only however for the present. Since we commenced penning this article, an attempt was made in the legislature of this State, by a Catholic member, to procure a portion of the public money for the support of Catholics. It failed, but we had an exhibition of the spirit of Popery.—The application was opposed by Mr. Lockwood, an aged member from Westchester, when the Catholic went to him and told him that if he did not vote for it, they (meaning their political party) would lose 15,000 Catholic votes. But this not being satisfactory, Mr. L. immediately proclaimed it to the house, which called forth from the Catholic not only violent passion, but actual threats, that age alone screened his opponent.

It will be said that these are comparatively trivial incidents. True, but they illustrate the spirit and tendency of the times.

Let us not be misunderstood on this subject. We are not opposed to the liberality our government extends to foreigners; but the government should protect itself. It is a sound political maxim, that he who tolerates nobody, should not be tolerated. Now the Catholic tolerates nothing, which is not subservient to the Roman Pontiff. Nor is the case changed by the profession of Romanists, that they only yield a spiritual obedience to the Pope; because they hold this spiritual obligation paramount to every other. Hence the claim of the Pope to absolve subjects from their allegiance to Princes. Nor is it true that Popery has changed, because infallibility is its constant claim. Therefore, Popery and despotism are one and indivisible; and in conjunction with it civil liberty cannot exist. This is abundantly demonstrated by the history of every Roman Catholic country on the globe. Look at Southern America for demonstration. For a quarter of a century those States have struggled in vain to throw off the yoke of despotism, and what constitutes the difference between them and the United States? Simply, the Roman Catholic religion. A convention of the people of Chili recently met to form a constitution for that republic, and inserted a clause establishing the Roman Catholic religion to the *exclusion of all others*. And with all these facts staring them in the face, our infidels cherish Popery because of its hostility to the Bible, and “merely for the unenviable distinction of being last devoured.”

By this time, the reader may be ready to inquire what has all this to do with the Monitor? We answer much. It is this view of affairs that gives a peculiar coloring to many articles, and, in some degree, a distinctive character to the whole work. It has no cheering intelligence to lay before its readers respecting the state of religion—nothing that will have a tendency to flatter them, or excite in them expectations of great things. A vast machinery has been set in motion, both in Church and State, nearly all of which is calculated to overthrow Reformation principles. There is scarcely a church of the reformation which is not either convulsed with internal commotion, or which has not slid off from her original foundation; and, in the midst of this moral desolation, we behold the “man of sin” raising up himself to devour. The multitude are either singing hosannas to the idols they have set up, or wondering “*after the Beast*.”—

The testimony of God's witnesses is no longer heeded—"The word preached does not profit, not being mixed with faith in them that hear;" and the church seems to be left, in a great measure, to barrenness, because divine ordinances have been profaned. The signs of the times portend the approach of a "*fiery trial*," to the people of God, whether near or more remote we know not. The past history of the church abounds with facts confirming our views; but the limits of a paper like this will not permit their consideration, only we may notice that confidence in human agency, and contempt for the commandments of God always have preceded severe judgments. And when was there a period more distinguished for these things than the present? We know of none. Therefore, the most we can hope to accomplish by our publication is, to contribute in some degree to prepare the minds of God's people to look for opposition, and trials, and for severe conflicts with the enemy; that they be not surprised "*as though some strange thing had happened them*"—that they engage more in prayer for deliverance—trust less in means, and more in God—that they may search out and slay their own corruptions, and mourn for the sins of the church and the nation; and rejoice much in God, if they are able to stand fast in their profession, and in any good degree to maintain their ground in this day of rebuke.

Again: The thousand little incidents that are occurring in other denominations, and the sayings, doings, and anecdotes which are found in cotemporary publications, are, owing to the circumstances above detailed, mostly unsuitable for this work; as their tendency is to illustrate and enforce some principle not in accordance with our views of truth and duty in these times. And this, in many respects, renders the Monitor *unique* in character, and will explain to some the reason why so few of this species of articles find their way into our pages; and, we hope, satisfy them, that although, by adopting such articles, we might contribute more to their amusement, we should less to their benefit.

We have procured new type, and a superior quality of paper, on which we shall commence the *tenth* volume; we shall forward the first number to all our present subscribers, that they may see a specimen of the work; but to such as have received it for four years without having paid any thing, it will not afterwards be sent unless they make payment before the publication of the second number.

It is truly perplexing, after having sent the Monitor for a number of years to a subscriber, and in some cases after having paid 25 cents postage for the letter ordering the work, to be compelled to discontinue it without receiving any compensation. We do not believe that such persons are in the communion of any church; and justice requires us to say that, in some instances, we know them to be distant from any organized congregation of the Associate church.

We respectfully request such as intend to become subscribers to the 10th volume, to send in their names with as little delay as possible, that we may know how large an edition to publish.

The circulation of this work has gradually, but slowly increased from its commencement, but not so with its receipts, which have not always been proportioned to its circulation. We have circulated about 1000 copies a-year for the last two years, yet, for the year ending the 31st of December, 1832, the receipts did not fully cover the expenditures.

In conclusion, we will barely put a single question—If the volume about to be commenced, shall be found improved in mechanical execution, and to sustain its character in other respects, may we not confidently look for some increase of patronage?

C. WEBSTER.

Albany, May, 1833.

REFORMATION ADVOCATE.

We have received a few numbers of this paper, which has taken the place of the "*Protestant*," and we cheerfully recommend it to our readers. It is published weekly in the city of New-York, in quarto form, and is edited by the Rev. R. Gibson, of the Reformed Presbyterian Church, and the Rev. J. Irvine, of the Associate Presbyterian Church; both of whom are well qualified to manage a paper designed to exhibit the spirit of Popery, and to counteract its insidious approaches. The terms are \$2 00 per annum.

We have received a highly interesting letter, dated Rome, (Italy,) May 1st, 1832, from the Rev. THOS. GOODWILLIE, a minister of the Associate Church, now travelling in Europe on account of the impaired state of his health. We design to lay this letter before our readers in the next number.

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